

Calvinist Contact

A Reformed Weekly

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Space colonies our next frontier?

Robert VanderVennen

TORONTO, Ont. — Five hundred years after Columbus a new frontier may be opening up for a world running out of elbow room — colonization in space.

Picture a cylinder 20 miles long and four miles in diameter comfortably housing up to a million people, suggests Gregg Maryniak, executive vice president of the Space Studies Institute of Princeton, New Jersey. Or maybe a sphere a mile around its equator, a pleasant living area for about 10,000 people, says Gerard K. O'Neill, president of SSI.

Besides supplying new homelands, space colonies can supply the clean energy necessary for survival on earth in the 21st century, adds Maryniak in a recent article in *Christian Science*

Monitor. Large solar platforms on a space colony can collect the sun's energy, transmit it to earth as a high-frequency radio beam, and have it converted to electricity with 90 per cent efficiency, absolutely clean.

Source of earth's energy

Supplying solar energy would be the major economic reason for space colonies. There's an enormous energy market, which O'Neill estimates at \$6 trillion annually 60 years from now, requiring 63,000 nuclear power reactors. A typical power satellite would produce about 10 times as much energy as one nuclear power plant, he reports in an interview in the *Monitor*.

The reason such colonies would be in a space orbit rather than on the moon or on Mars is that it's much cheaper. It takes lots of energy to leave or land on a planet.

At the same time, it's cheaper and easier to move back and forth from the moon to a vehicle in space than it would be to move from the earth to such a vehicle. In fact, most of the mass of a habitat and space would come from moon material, whose composition and suitability have been extensively researched. A satellite made from lunar material would cost only about 3 per cent of a satellite made from earth material.

In fact, only a 500-foot launching pad would be needed on the moon for an electromagnetic catapult, given that the moon's gravity is only one-sixth that of the earth. Even the propellants for the

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Thinkbit:

Negative person: someone who can see a tunnel at the end of the light.

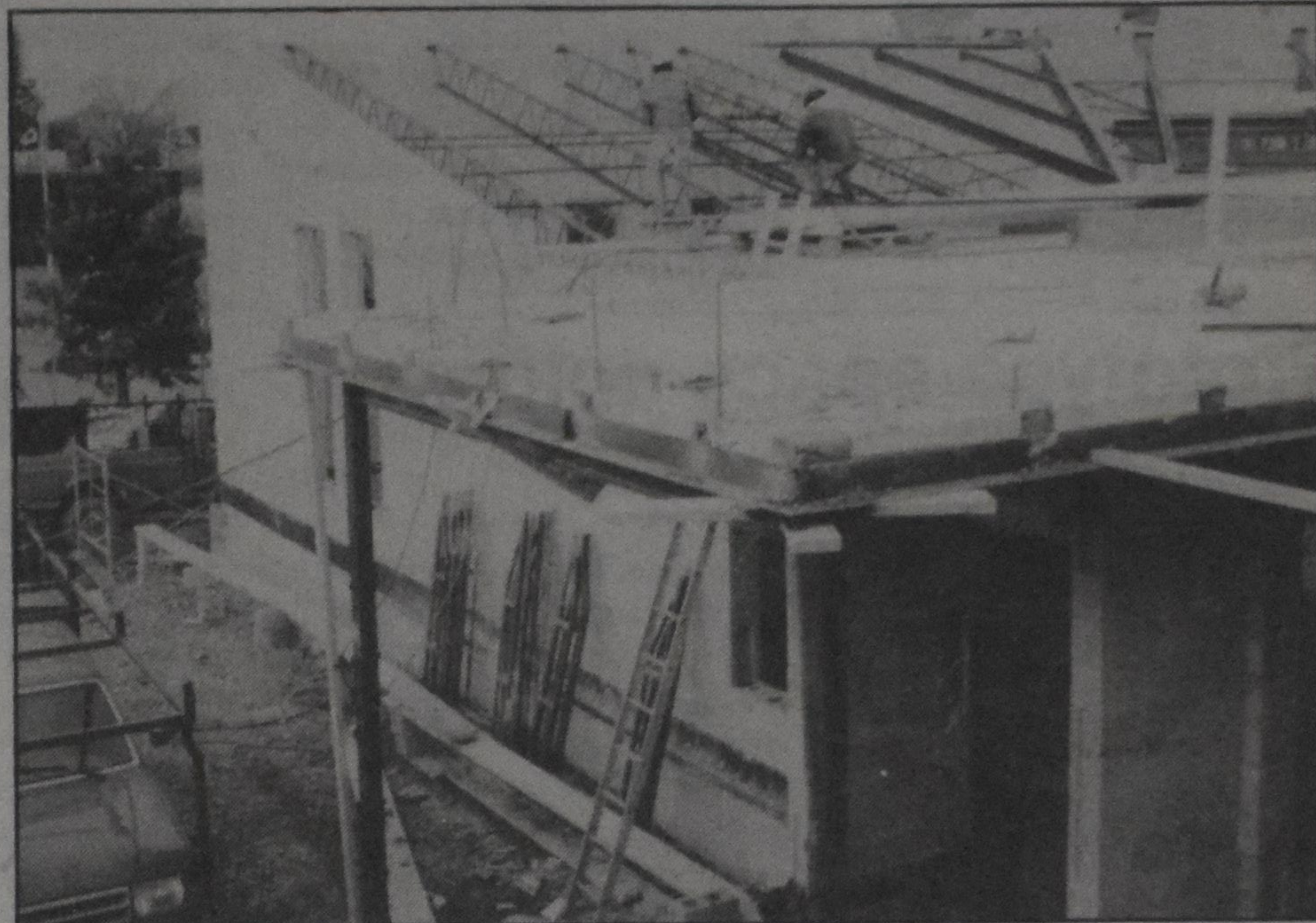
Adapted from a statement by Abba Eban.



Photo: The World Book Encyclopedia

It's cheaper and easier to move back and forth from the moon to a vehicle in space than it would be to move from the earth to such a vehicle.

Religious/ethnic senior care facilities expanding



Construction is going full steam ahead at Shalom Manor in Grimsby, Ont.

Photo: Courtesy Shalom Manor

Bill Fledderus

OTTAWA — Extended care facilities in Reformed communities across Canada are expanding at a remarkable rate, buoyed by an aging first generation immigrant population.

New homes are starting up, existing ones are expanding and many seniors apartment complexes are discussing the addition of nursing care.

A group in Nepean, just outside of Ottawa, is planning the spring construction of Viewmount Christian Care Centre, a 90-unit residential care facility. The new building will be adjacent to 220 already existing seniors apartments.

The Viewmount board had applied for 43 multicultural nursing home beds for Dutch-speaking elderly, but was refused.

"We made it to the short list," explains Kees Van Dieen, a Viewmount spokesperson, "but the Ontario Ministry of Health turned us down in the end. It looks like we'll have to rely entirely on private funding, which means the extended care beds won't be added in the immediate future."

Viewmount will build one floor of the new facility so that it can be easily converted into an extended care section in the future. Viewmount hopes to have regular units ready for occupancy in early 1993.

For now, organizers are expending most of their efforts in recruiting the prepaid rent agreements which will make the spring construction financially viable.

Grimsby facility doubles extended care

"In 1981, 10 per cent of Ontario citizens were over 65. In 1991, that number rose to over 12 per cent," says John Kamphuis, administrator of Shalom Manor in Grimsby, Ont. Shalom is a Christian home for the aged owned by the deacons of classes Hamilton and Niagara of the Christian Reformed Church.

"I believe that increase is much higher in the Dutch immigrant community we serve," says Kamphuis. "Many of them came over in the 1950s. If they were in their 30s then, they're in their 70s now."

"They need health care that is sensitive to their ethnic background," stresses Kamphuis. He is proud to say that his staff speaks Dutch as well as English.

Shalom was more successful than Viewmount with a recent government application. Shalom will receive funding for 30 new extended care beds, more than doubling its extended-care capability.

Shalom has begun the construction of an addition (due to be completed by fall) which will make it capable of accommodating a total of 102 seniors. Meanwhile, Shalom has a waiting list of 220.

Construction costs were not included in the government funding. Shalom made an appeal to area churches and was recently able to announce that it has surpassed its \$1.5 million fundraising goal.

Canada's largest Dutch-ethnic facility is Holland Christian Homes in Brampton, Ont. Administrator John Kalverda is expecting a 60 per cent increase in the number of seniors between now and 2010.

As he puts it, "The baby boomers are going to retire around then."

Abbotsford may upgrade

Ebenezer Home in Abbotsford, B.C., has 54 residents from various parts of the lower Fraser Valley. It offers "personal care" (i.e. limited nursing care) but is planning on upgrading to provide an intermediate level of care within the next two years.

"German-Canadians and Mennonite communities have established three or four large homes in this area," points out Jane Lammers, Ebenezer's full-time nurse. "Our ethnic population base is smaller than theirs, but it has grown a lot over the past few decades and the need for more intensive care is growing."

Another facility, Immanuel Home in Edmonton, is in a similar situation. Right now it is a residential complex which offers communal dining. But in the future it would like to offer extended care as well. A nursing home committee is discussing the idea of preparing proposals for the government.

News

South Africa is gearing up for a difficult year

From: *The Citizen*

PRETORIA, South Africa — The year 1992 will be a challenging year for South Africa. It will be a year when the political battle over the new South Africa will begin in earnest.

State President De Klerk is expected to make one of his usual February

announcements at the opening of Parliament that set the pace for the rest of the year. This time, it appears, he will give details of the interim government he intends introducing.

De Klerk told Codesa (Convention for a Democratic South Africa): "We are convinced that it is in the best

interests of South Africa and all its people for us to institute expeditiously, as a first phase, a government that is broadly representative of the whole population. We are equally convinced that the composition of Parliament, too, should be changed during this initial period, to include the total population in an equitable manner."

Speculation is that Mr. De Klerk intends the interim government to be in force for ten years. However, the African National Congress (ANC) has rejected the idea. It wants an interim government lasting 18 months, during which it would arrange for elections to a constituent assembly, which would then draw up the constitution. Mr. Mandela, in an interview, said that Mr. De Klerk's proposals

were "a trap" to avoid majority rule.

The Convention for a Democratic South Africa will be in full swing this year, with working groups handling the tasks assigned to them. As De Klerk sees it, Codesa will hammer out a scheme for an interim government. This would be presented to the voting public for a mandate. If voters accepted the plan, the existing Parliament would amend the constitution. If the constitutional amendment included restructuring Parliament, then in terms of the new constitution, as approved in a referendum, an election would be held. Mr. Mandela is not going along with Mr. De Klerk's idea of an interim government, however.

Meanwhile, the government will come under increasing

attack from the Conservative Party, which will drive its "The government is selling out the Whites" theme to the utmost limits. Whether the CP splits, with its small "Let's talk" faction breaking away, or whether the CP adopts a more militant policy towards Codesa and the government, remains to be seen. Another possibility is that the Right will form a united front; if it does, it will spell more trouble for the government.

With Apla, the military wing of the Pan African Congress, attacking the police, the ANC refusing to disband its military arm, several right-wing organizations preparing for "war," and the township violence continuing, 1992 looks like being a difficult as well as challenging year.

Prototype space colony in Arizona

...Continued from p. 1

launch can be made from moon material, says Maryniak.

Space colonies have three inescapable requirements. They need a tightly-closed ecological system with only trace elements coming from the outside, they need radiation shielding from cosmic rays, and they need artificial gravity for long-term human life. Gravity can be set by determining the rate of rotation of the habitat.

An experiment has just started in the Arizona desert in which eight people plan to live for two years in a three-acre closed environmental support system. It contains several different climate zones, including a rain forest and an intensive agricultural area.

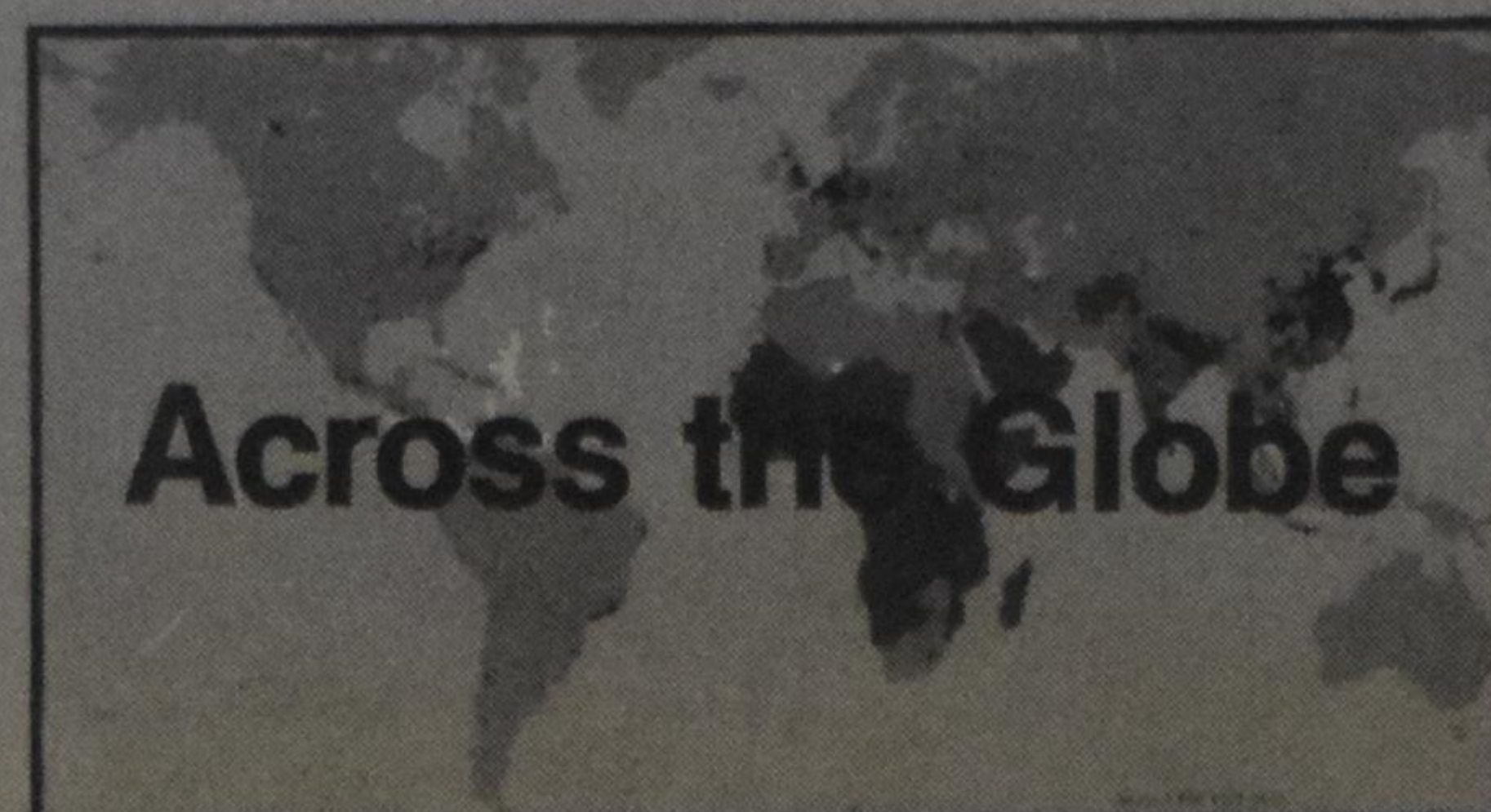
There would be plants and animals, as well as people, throughout a space colony. You could leave out rats and

mosquitos, but you'd need bees for pollination. You wouldn't need insecticides.

Just in case anyone gets visions of a new heaven and new earth, jails will be needed, people being what they are. And it's highly unlikely that plant, animal and human diseases can be avoided.

A space colony would need to grow all its own food, and everything would need to be recycled. You might have visitors from other space colonies from time to time, since energy for travel once you're out in space is cheap. And communication with other satellites and with earth would be easy and inexpensive.

This isn't everyone's cup of tea, of course. Nor did everyone leap at the chance to travel with Mr. Columbus. But a space colony might sound awfully good to lots of refugees.



David T. Koyzis

Changing globe frustrates political science teaching

Last fall I taught for the first time a course in Soviet politics which we had added to the curriculum last year. When I was a student I had taken both under-graduate and graduate courses in this field, but none of these were adequate preparation for what my students and I would have to confront last semester.

The August coup occurred just two weeks before the first day of class. Not only were two years of careful preparation undone, but all my textbooks were transformed overnight into history books. As if that were not enough, the day after the final exam took place, the country we had just been studying was formally disbanded. (Such a precedent makes me a little wary of teaching *Canadian* politics this semester!)

Just short of 70 years after its establishment, the Union of Soviet Socialist Republics is dead. In its place are 15 independent countries, most of which are loosely associated in a shadowy, insubstantial entity called the Commonwealth of Independent States. This Commonwealth was initiated by the presidents of the three Slavic republics of Russia, Ukraine and Belarus last month. But within days, the other republics, except for the Baltics and Georgia, were queuing up to join. This, of course, spelled the end of what remained of a central government and Gorbachev had little choice but to resign from an increasingly irrelevant Soviet presidency.

Making adjustments

Most Western leaders would have preferred, of course, to continue dealing with Gorbachev and with an undivided Soviet Union. In their eyes Gorbachev had stood for stability and good relations with the rest of the world. For five years he had been an amenable partner in arms reduction talks with U.S. presidents Reagan and Bush. Given the huge numbers of strategic weapons at stake and given their

distribution over so large a territory, it is hardly surprising that outsiders would rather have these under a unified command. Securing agreement between two nuclear powers is far easier than doing so amongst five or more.

Nevertheless, the Soviet Union probably could not have remained together in the long term. Despite its claim to be an "unbreakable union of free-born republics" (to quote the former national anthem), it was nothing of the sort. It disguised itself as a federation but was in fact an empire, imposing not so much a single culture as a single ideological world-view on an extremely varied collection of peoples. The *pax Sovietica* was an artificial peace which proved unable to withstand the effect of *glasnost* and the ensuing popular aspirations for freedom.

What is remarkable is that the end came as quietly as it did. Gorbachev's presidency nearly met a violent end five months ago at the hands of those seeking to preserve the empire. Yet when both his presidency and the empire finally passed out of existence on Christmas Day, it seemed anti-climactic. The former Austrian, Ottoman and Nazi empires were extinguished in war. But seeing the red hammer-and-sickle flag lowered over the Kremlin and replaced by the white, blue and red Russian tricolour reminded me of the largely peaceful decolonization of Africa and Asia a generation ago. The New Year celebrations in Red Square were a potent symbol that Russia, too, is now independent of the empire.

The rest of the world will, of course, have to adjust to the new state of affairs. This includes frustrated political science instructors, who must now try to revise their course descriptions so as to capture — if only for brief semesters at a time — the changing political realities in that part of the globe.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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The constitutional cacophony continued with a premiers' personality parade. It sounded like a choir without a director and the basso profundo singing the soprano descant. A bit out of tune, if you get my drift. Let's check the standings: Ontario's Rae — "Triple E Senate over my dead body, and I want a social charter;" Premier Getty — booby prize winner of the week, triple E Senate and bilingualism and multiculturalism in the trash can; Premier Boureassa — "Give me distinctiveness or give me death"; Premier Clyde Wells — Triple E Senate, official bilingualism and no delegation of powers; Premier McKenna — the most sensible of the crowd, "let's compromise"; and then there is the new boy on the block, B.C.'s Harcourt off to hustle trade in Europe, who simply raises his eyebrows and exclaims, "Leave me out of it, I'm busy peddling my province's stuff."

It's like a jigsaw puzzle of 10,000 pieces with only three colours. Poor Mr. Clark who will have to try to put the puzzle together. Poor Canada, really, with political leaders creating a vacuum of leadership. Every speech they make is like a glass of water to someone who's drowning. Not much help! A sort of leaden anxiety hangs over the land. A letter-to-the editor in the *Toronto Star* proposed a desperate solution to our problems; "Cut politicians by half and slash the pay of those left."

And if you want more cheerful news, tune in to the Conference Board of Canada which predicts that the federal budget will soar to \$35 billion this year, sending the total of our debt into the neighbourhood of the Hubble telescope. Through all of it remember that there are millions of people all over this earth who would give six of their 10 toes to become citizens of our country. Thomas Yeboah from Ghana even jumped out of a second-storey window in Edmonton to flee from immigration officials who wanted to send him back to Ghana.

Fifty Winnipeg residents failed to complete the census form last year. Small potatoes, you say. Yet guess how much that is going to cost Manitoba's capital? Statistics Canada says that the delinquents will each cause a loss of about \$5,000 in federal transfer payments. All in all, the city will lose more than \$1 million over the next five years because of it. No small potatoes that.

Vancouver, too, has its crisis. Fourteen of the city's

parking law enforcers wore white socks to protest their current clothing allowance. Since the city insists that they wear dark socks they were ordered to change. I always thought that there was only a certain denomination that insists on dark stockings, but now it appears the city of Vancouver, too, prefers black coverage of the nether limbs.

Teachers in Calgary are on strike, keeping about 90,000 children out of school. Some residue of my European class-consciousness finds it inappropriate for teachers to strike.

The U.S. World Society, whatever that is, predicts that Canadian provinces will become American states by the year 2010. A Gallup poll reports that 52 per cent of Canadians don't believe that. I happen to think it will be the other way around. Yankees no longer able to even finance wart removal will want to become part of Canada. Let's wait and see.

External Affairs Minister Barbara McDougall was talking tough in Washington this week. She threatened the U.S. with retaliatory measures if our neighbours to the south act contrary to the spirit of the free trade agreement. She did not issue that threat to the White House doorman either, but unflinchingly she looked U.S. Secretary of State in the white of his eyes and said: "Jim you better behave or else."

Chrysler Corp. chair Lee Iacocca did a similar number against the Japanese, whose markets are as closed to Western imports as a monastery to a matchmaker. The automobile industry is doing as well as a balloon with 10 holes in it. General Motors is losing \$15 million a day. And Americans who are the super patriots of this earth keep buying Hondas.

BORIS Yeltsin, who rushed his country into free market economy with the speed of a hundred-yard-dash sprinter, is losing popularity as fast as a certain prime minister in a bilingual country hereabouts. Die-hard communists, waving hammer and sickle flags, demonstrated in the streets of Moscow singing that familiar tune, "Gimme that old time religion." What they meant was: give me those old time prices.

Algeria had a short-lived exercise in democracy. When the fundamentalist Islamic Salvation Front won the first round of the elections the army staged a *coup d'etat*, sent the

country's president home and stopped the elections. So much for democracy.

That obscure Mid-Eastern squabble between Saddam Hussein and a bunch of oil-rich Kuwaiti sheiks exploded a year ago into a full scale war. The oil-rich Kuwaiti sheiks, who it now appears staged a multi-million dollar P.R. campaign to get half of the earth involved, are back in power, Saddam Hussein was never out of it, and a lot of people got their legs blown off by land mines. History teaches us that it doesn't us teach a thing.

Israelis and Palestinians are talking to each other. Sort of, anyway. Those talks might stretch into the 21st century, which wouldn't be so bad if they just stopped doing all those nasty things to each other. Isaiah describes the new world with words that want to be a picture: "The calf and the lion and the yearling will lie together, and the cow will feed with the bear." But will Jews and Palestinians ever live in peace?

Keep your eye out for want ads from [former Soviet] Georgia. There is a growing consensus among political leaders in that republic that a constitutional monarchy would be a solution for the one-man rule that has been the way of life there. Any time now they will begin to advertise; "Due to execution of the previous one we solicit applications from men or women for the position of monarch. Qualifications: good at waving to crowds, a good sense of direction so as not to get lost in a palace, and the ability to dress up five times a day." Nice job for Premier Getty, maybe? Not WASP-y

Pressreview

Carl D. Tuyl



enough for his taste, I bet.

The IRA issued an "oops-excuse-me" for mistakenly killing a Roman Catholic man with a booby trap that exploded beneath his car. The IRA said it acted on erroneous information. Ah, well, as long as you politely say "excuse me" things aren't so bad, apparently.

Germany is flexing its economic and political muscle. When the Bundesbank raised German interest rates by a half point, almost every Western European country had to push up its own rates, even though some, specifically France, Italy and Spain, are on the brink of a recession. Without consulting the other E.C. countries Germany also recognized the independence of the former Yugoslav republics of Croatia and Slovenia. *Deutschland, Deutschland uber alles*. Only us old folks remember that this month is the 50th anniversary of the infamous Wannsee Conference which planned the Holocaust like it was the production of a new chocolate bar.

I rummage altogether too much in the sock-drawer of my life. Showing my age, I guess. There's some pretty nasty stuff there, but also a lot of happy and hilarious items. I try to recall the latter. Ghosts don't pay rent, you know.

So let me tell you about the first time I was delegated to synod. The whole Christian Reformed denomination was all frozen into fearful immobility about the question whether God loves all people. On the floor of synod the debate got hotter than Nebuchadnezzar's furnace. Half facetiously I moved that synod adjourn for three weeks. To my utter amazement that motion carried, everybody went home and when we came back the whole matter was settled before you could blow your nose three times. Said the late Rev. Haverkamp to me, "That was the smartest thing you ever did, Carl, they get nasty when they begin to miss their wives."

Carl Tuyl is a member of the Ontario Provincial Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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One big religion for everybody

I have been home sick for a few days and have started reading a book I picked up at Woolco for \$3.99. Called *Who Needs God?* it is written by Harold Kushner, well-known author of *When Bad Things Happen to Good People* and rabbi of Temple Israel in Natick, Massachusetts. Any one who passes up an opportunity to get an answer for only \$3.99 to such a profound question as that asked by Kushner in his title is a fool. So here I am, temporarily slain by the flu and on the edge of a deadline, writing, very appropriately, about the need for God.

In the book, Kushner tells us that a young couple approached him to enlist his help against the position taken by the parents of one of them. The young woman was Jewish and the young man, Protestant. The parents of the woman objected to the planned mixed marriage between the two lovers. We are not told what the Protestant parents thought of the match.

The young woman had hoped that her broadminded, caring rabbi would see it her way. Why should something like religion separate people? she wanted to know. Couldn't she and her boyfriend leave the question of each other's religion alone? Wasn't it enough that they loved each other?

A specific religion

The rabbi's answer was disturbing to her and her friend. "I don't believe you can practise religion in general anymore than you can speak language in general," was Kushner's answer. "You have to speak a specific language, and to follow a specific consistent, coherent religion." The young man felt that this answer showed exactly why a lot of people turn from religion. In his view, personal feelings transcended religious differences. The young woman did not indicate that she disagreed but she reacted similarly at the emotional level. "Why can't there just be one big religion for everybody?" she lamented. "Why does religion have to be something that keeps people apart rather than something that brings them together?"

In a way she was right. There should be one big religion for all people. Religion is not supposed to separate us from each other. But it often does. And that's because human beings are prone to error and ignorance. It's not the fault of religion, at least not religion as God intended it to be. It's the fault of the human race when it departed from God's ways and God's revealed will. And that departing is often a centuries-long process. You can seldom with justification point your finger at anyone in particular today and say that he or she invented a certain religious interpretation of life.

Religion and language

The idea of religion being like language is very interesting, apart from the point that Kushner made. Religion, like language, is a form of communication and it forms communities. Some religions are so different from each other that they sound completely foreign. Other religious differences, within Protestantism, for example, are like dialects of

the same language. People can still understand each other but they are more comfortable in their own religious dialect.

In another way, the fact that there are so many religions may well be tied to what happened at the Tower of Babel. The confusion of languages is at heart a confusion of understanding as well as communication. And isn't it true that differences in religion and language both break up people and countries, as can be seen in Yugoslavia?

Where the comparison of religion and language breaks down is that no language can lay claim to being the only true language there is. Language acts as a wall that keeps people in or out but it does not dictate the kind of life one wants to live within the wall, nor does it set values or shape moral codes. Religion, on the other hand, determines the content of life and answers to the most fundamental questions of life: "What is truth? What is love? What is peace?"

Exclusive religion

It's not difficult to see why some people are turned off by the exclusive claims made by so many different religions. Rabbi Kushner himself feels a great need to relativize religion. Although he insists that one cannot escape being specific about which religion one must adhere to, he sees such differences more in the light of personal and communal needs. "The purpose of religion is not to explain God or to please God but to help us meet some of our most basic human needs," he writes. A little earlier he says, "Religion, the search for the presence of God and the difference that presence makes in our lives, is a sublime idea. Churches and synagogues are the result of human efforts to bring that sublime idea down to earth."

Pleasing God

To say that the purpose of religion is not to explain or please God is hard to swallow for Christians nurtured on the Bible with its clearly authoritative statements, and for Christians directed by the *Westminster Confession*, which says that the chief aim of humans (and presumably of their religion) is to please God and to enjoy him forever. Kushner's advice to the young couple is helpful, but it does not solve the problem of how to represent a transcendent and sovereign God reaching out to fallible human beings on his own terms.

Taking the divine perspective may not be a popular theme in today's world where human needs (often reduced to a person's feelings at a given time) and their fulfilment are seen as the ultimate goal of life. One can embrace this perspective only when one experiences the truth, the love and the joy of it. No human logic can successfully argue which religion is the true one. Only the Spirit of God can work the miracle of believing that there is, in fact, one big religion for everyone.

I experienced that miracle again these days even though the flu tried to defeat me.

BW

Letters

The Spurgeon tradition lives on

I was intrigued by your brief front page article, (Jan. 3, 1992) "Descendant of a Forgotten Giant" regarding the famous Charles Haddon Spurgeon's direct descendant whom you met last fall. I would be happy to introduce you to another relation of the great preacher who has followed somewhat in the family tradition. The Reverend Doctor Muriel M. Carder, whose birth name is also Spurgeon, is a direct descendant of the brother of Charles Haddon Spurgeon's grandfather. Her grandfather, a contemporary and second cousin of the famous preacher, attended Spurgeon's college and spent many years as a missionary in India. Rev. Carder became the first woman ordained in the Baptist Convention of Ontario and Quebec a little over 44 years

ago after her graduation from the McMaster Divinity College. She and her husband, the Rev. Gordon Carder, also served for many years as missionaries in India. After their return to Canada she became an institutional chaplain. I first met her when I was ordained in the Cobourg (Ont.) Christian Reformed Church in 1979. She was serving as chaplain at D'Arcy Place and she welcomed me to Cobourg on behalf of the local ministerial association. She later moved to the Oxford Regional Centre in Woodstock, Ont., where we met again in 1984 when I moved to Covenant CRC there. Although officially retired for three years now, she continues actively in the work of the ministry and has just completed training as a family counselor.

This past fall it was also my privilege to officiate as president of the Woodstock Ministerial Association at her installation as volunteer chaplain services co-ordinator at the Woodstock General Hospital. I thought you might like to know about Muriel demonstrating how the Spurgeon tradition carries on today and reflects the faithfulness of our God throughout the generations. By the way, she mentioned to me that the Spurgeon roots go back to the Huguenots even before the family went to Holland and then to Britain and later, Canada.

Rudy W. Ouwehand
Woodstock, Ont.

Canadian society ruled by double standards

Bert Witvoet's report "Church committee calls for urgent reform of Canadian justice system" (C.C. Jan. 3) caught my attention. I welcome, encourage, support and applaud such an attempt. The five recommendations in the section called "Advice to Government" are a good beginning. But the recommendations should include a call for the equal application of justice for all Canadians and the expectation that all Canadians observe the laws equally. Unfortunately, for too long we have laboured under two justice systems. One that winks at the infraction of laws for convenience' sake and

another that demands ridiculous sentences for anyone who gets caught. To make this point let me refer to the reality that owners of stores are opening for Sunday shopping fully aware that it is against the law. I get a little annoyed thinking of all these fine upstanding pillars of society who would scream "lock them up and throw away the key," cruising the aisles looking for a bargain. I personally know many prisoners who felt they were doing no wrong or, at least, were resisting an unrealistic law when they were arrested, prosecuted and incarcerated. It certainly sends out

a mixed message to young people when we demand that they obey the law because it is the law (poor, out-of-date or otherwise) and yet we participate in infractions when there is a dollar to be saved. The reform of the Canadian justice system will require honesty and accountability for all citizens. The greatness of Canada's justice sytem will be measured by the justice administered to the least of its citizens.

Ron Dube
Kingston, Ont.

Begin at the beginning

Just a correction to the Jan. 10 "Video Review." In Marian Van Til's article about C.S. Lewis' *Chronicles of Narnia*, she stated that "The Lion, the Witch and the Wardrobe" was the first of the chronicles. This is in fact an error. The first book in the chronicles is called "The Magician's Nephew" and details the "creation" and entrance of "sin" into Narnia.

I am at present reading the series to my children and had the opportunity to tape the three available series from PBS. They are both wonderful reading and viewing.

Ingrid Thiessen

Response:
Lewis *did* write "The Lion, the Witch and the Wardrobe" first. You are right that the events in each of the seven

stories do not happen chronologically ("The Horse and His Boy" is also "out of sequence"). Lewis did not have a preconceived, over all plan for what became the seven *Narnia Chronicles* (though they hang together as if he did). In "The Magician's Nephew" he goes *back* to explain how it happened that Peter, Susan, Edmund and Lucy (and others) were able to get into Narnia.

MVT

Non-government sector should pitch in

I am glad that Premier Bob Rae will go on television to tell the people of Ontario that the province faces a desperate economic situation that has forced the government to cut some services and could cause an increase in the budget deficit. I understand that Mr. Rae will ask for advice on whether the government should cut certain services even further or whether it should drop its promise to hold the next deficit at \$8.9-billion.

While these two options obviously are *part* of the dilemma, the people of Ontario, our businesses, community agencies, educational institutions, media, social organizations and trade unions must be made aware of the *broader* issues, involving the very purpose of life and the quality of economic development. We are part of the problem. Therefore, we must be part of the solution. We share in the burden.

I really think that the Premier should urge the non-government sector, especially the business corporations, the trade unions and the faith communities, to do whatever they can to help meet the critical challenges confronting Ontario, including the special needs of the homeless, the hungry, the poor, the sick, the unemployed, the young, the elderly, the single-parent families and others on low incomes.

Gerald Vandezande
Agincourt, Ont.

News digest

MVT Column editor
'Designated Occupations List' for Alberta

CALGARY (Canadian Scene) — The governments of Alberta and Canada have agreed to a "Designated Occupations List" for prospective immigrants to Alberta. The list will be used to promote independent immigration in occupations for which labour shortages exist. In Alberta the designated occupations will be speech pathologists, occupational therapists, physiotherapists and dental hygienists. Applicants in designated occupations are more readily accepted under Canada's immigration selection criteria and receive priority processing at posts abroad. In making the announcement of the Canada/Alberta agreement, Employment and Immigration Minister Bernard Valcourt said, "We will continue to work with other provinces in expanding the Designated Occupations List to manage immigration levels effectively." Designated Occupations Lists were put in place last spring for British Columbia, Ontario and Newfoundland.

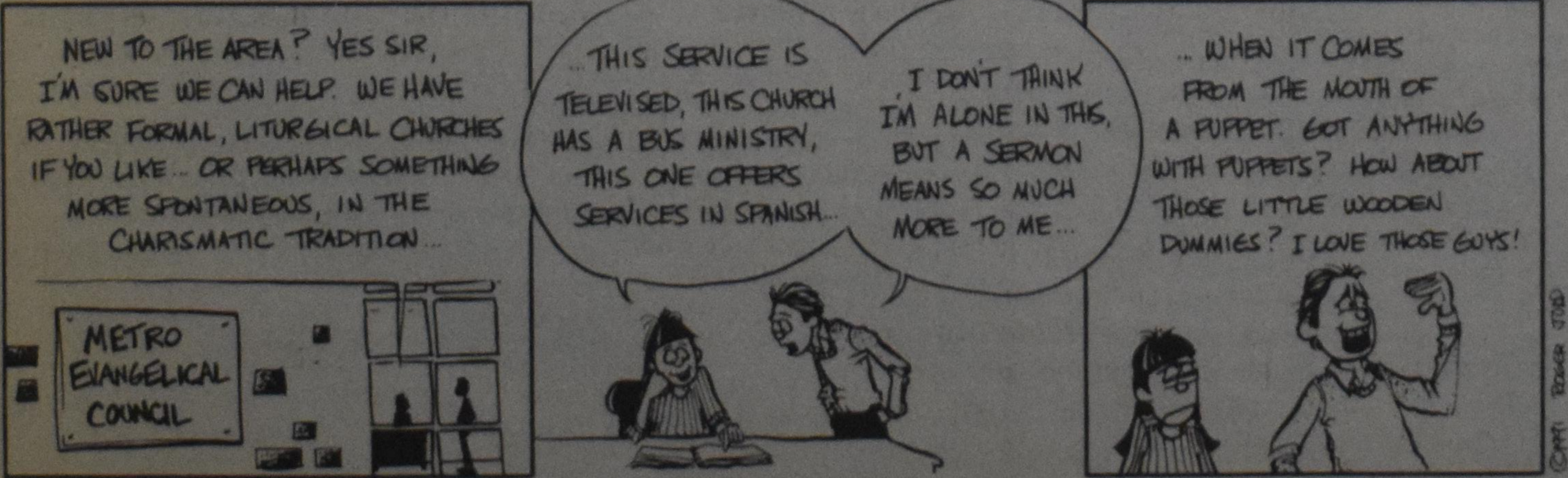
'Bridging cultures' for new immigrants

WINNIPEG (Canadian Scene) — The Manitoba government will help new immigrant families adapt to their new home by working with ethnic organizations to implement the "Bridging Cultures" program. This pilot program will emphasize family education and projects that combat racism and promote citizenship. Organizations may apply for one-time only grants of up to \$5,000. Each ethnocultural organization is expected to match the grant with equal resources. This could be financial or other resources such as volunteers, space, equipment or a combination of both. The province has set aside \$45,000 for the program.

New national research institute to be established

(Canadian Scene) — A new industry-directed research centre will be established in Ontario. It will be located in Midland and serve as a national centre for applied research and development for the tool, die, mold and related industries. Ontario government funding of \$4.2 million over a five-year period will be boosted by federal funding of \$1.85 million toward the project and an unnamed amount toward the building itself from the Canadian Employment and Immigration Commission. In making the announcement Ontario Industry, Trade and Technology Minister Ed Philip said that while tool, die and mold making is critical to auto and autoparts manufacturing and aerospace and other industries, Canada is the only industrial nation that has no research institute of this kind.

BEYOND BELIEF



Church

Marian Van Til, page editor

'Other' Lutheran leaders issue joint letter on abortion

WATERLOO, Iowa (EP) — Presidents of three Lutheran church bodies outside the large Evangelical Lutheran Church in America (ELCA) issued a joint pastoral letter on the sanctity of human life Dec. 27. The letter was issued in response to media coverage of the abortion debate within the ELCA which takes a more liberal stand on abortion than the three bodies issuing the letter.

"We have joined together as presidents of our respective Lutheran church bodies to correct this misimpression and to exhort our people to renew their efforts on behalf of unborn children and all those caught up in the tragedy of abortion," the pastoral letter says.

The letter was issued by the Rev. Dr. Duane Lindberg, presiding pastor of the American Association of Lutheran Churches (AALC); the Rev. Richard Snipstead, president of the Association of Free Lutheran Congregations (AFLC); and the Rev. Robert Overgaard, president of the Church of

the Lutheran Brethren of America (CLB). It was distributed to congregations in the form of a bulletin insert for use on Sanctity of Life Sunday, Jan. 19.

The presidents issuing the letter noted that their positions on abortion are similar to those of other Lutheran bodies, including the Evangelical Lutheran Synod, the Lutheran Church-Missouri Synod, and the Wisconsin Evangelical Lutheran Synod. Presidents of those bodies have commended the letter, saying that it generally reflects the positions of their synods.

Dr. Paul Hasbargen of St. Paul, Minnesota, and Joel Hylden of Park River, North Dakota, both pro-life leaders within the ELCA, say they believe the letter also reflects the views of many ELCA members as well. "Most people in the pews see it this way, even though these views were not reflected by the delegates chosen for ELCA's recent Churchwide Assembly," claims Hylden. "We need to reform the

delegate selection process. We are continuing to work to bring our synod back to God's Word."

The joint letter says, "We understand that in many cases women contemplating abortion face difficult and sometimes tragic circumstances. On the basis of God's Word, however, we declare that the murder of the most innocent and helpless party involved is not the solution."

It continues, "Also on the basis of God's Word, we acknowledge our responsibility as the Church of Jesus Christ, His Body on Earth, to reach out to these women — as well as to the fathers and all others involved — with compassion, love, assistance, and especially with the Gospel of forgiveness and healing in Christ."

The letter adds, "For this reason, we exhort our congregations and members

to renew and increase their efforts both in speaking out as citizens to the civil government and also in putting their faith into action to help and to heal. We must recognize that this is a task which the civil government is not equipped to accomplish, regardless of how much money it expends, because the underlying problems can be healed only through God's love and power — through the Gospel of the only Savior. These resources are available only in the Body of Christ. This is therefore our responsibility."

Presidents of several Lutheran bodies will meet in Minneapolis in January for further discussions of their positions on the sanctity of human life, and to explore strategies for joint or separate actions in this area.

Council of churches calls for participation in constitutional debate

TORONTO — The Canadian Council of Churches (CCC) is calling on its member churches to be actively involved in the public discussion on Canada's Constitution and the country's future.

In a Jan. 13 letter, CCC president Bruce MacLeod writes that churches should "speak out of their experiences."

"As churches, we ourselves embody and reflect the country's painful divisions," says MacLeod. In the past, churches have sometimes descended from unity to uniformity and from diversity to division.

MacLeod is not discouraged, however. He points out that "diversity enriches

our relations when we are bound in true unity of the Spirit."

CCC stresses that any constitutional framework should serve the good of all communities, particularly the disadvantaged, and direct citizens to be responsible stewards and peacemakers. The council advises that Canadian Christians listen and speak with respect and generosity to all other Canadians, without prejudice against region or culture.

Member churches of the CCC include Anglican, Convention Baptist, Lutheran, Orthodox, Presbyterian, Quaker, Reformed Church in America, Salvation Army, United and others.

Lutherans urged to rethink views on human sexuality

CHICAGO, Ill. (EP) — A report on human sexuality released by the Evangelical Lutheran Church in America (ELCA) suggests that the church should reconsider its traditional opposition to sex outside of marriage — including homosexual activity — as long as it takes place in a relationship that is long-term and monogamous.

"Morality is never a settled package of what is considered right and wrong," says the report, which was released Dec. 5, by leaders of the 5.2-million-member denomination. "It is continually changing. Sexuality is to be lived out in stable, committed relationships of love and fidelity."

The report adds, "New historical evidence suggests that some same-sex relationships may have been blessed by the church in the past."

The 50-page report, called a "discussion guide," says, "if it can be shown that a previous position was based not so much on a 'word of the Lord' but on what was proven to be inaccurate knowledge, there may be a need to reconsider the position."

One example of such evidence is the

report's contention that "there seems to be no persuasive evidence that therapy or prayer can change homosexual persons into heterosexuals." That contention is disputed by ministries to homosexuals including Exodus International and Outpost, which works to bring homosexuals out of that lifestyle and into healthy heterosexual relationships.

Traditionally, the Lutheran church has opposed homosexuality. Martin Luther called same-sex activity an "idolatrous distortion instilled by the devil."

The study, issued by a 17-member task force of the Division for Church in Society, is meant to stimulate discussion in the denomination. ELCA churches have until June to comment on the document, and then work will begin on a policy statement to be considered by the church's next governing assembly in 1993. The report is titled, "Human Sexuality and the Christian Faith: A Study for the Church's Reflection and Deliberation," and is published by Augsburg Fortress Publishers.



Marian den Boer

Like the Lilies



In quest of a camisole

Although there is a growing emphasis on comfort in women's clothing, we still have some way to go before the flat, foot-shaped shoe is completely acceptable or before women can walk into department stores to purchase basic inexpensive undershirts for themselves. An "undershirt" is defined as a collarless undergarment worn chiefly by men and children. A women gets to buy a "camisole," which is defined as a short garment worn underneath a sheer bodice. Not only are these useless for keeping one warm, they cost an arm and a leg.

The reason this concerns me is I like to wear warm, cosy undershirts from September to May — its a habit I picked up as a child in an immigrant family living in a drafty home. I ordered a set of five warm, cosy camisoles (these were really undershirts with little pink bows attached) from an obscure section of the Eaton's catalogue more than a dozen years ago. They were becoming rather thin and tattered of late, so I decided it was time to make a new investment.

'No frills' is expensive

First I went to a Sears' catalogue where I discovered the appropriate camisole (undershirt with a little pink bow). It was modeled by a grey-haired older lady and cost \$14.99. If I wanted five of these, without the lady inside, it would cost me \$74.95 plus GST and PST. I hoped I could do better.

The women's section of a department store presented me with an array of expensive, flimsy, silky waist-length camisoles and one longer, thinnish, pink, 50 per cent cotton/50 per cent polyester item with a little bow and marked at a low \$12.99.

Another store's choice included a complete thermal set covering everything from collar to cuffs in pink or soft blue. It looked warm and cosy, but the bubble texture might appear ridiculous peeking out from under my Sunday dress.

She wouldn't understand

I thought of asking for help. The only saleswoman in the vicinity was busy renewing an acquaintance with another shopper. They were in a battle of one-upmanship. As I listened, waiting for an opening, I realized this saleswoman wouldn't understand about undershirts, so I left and went to the men's department where I found a package of three Fruit Of The Loom, 100 per cent cotton, athletic shirts for \$9.99. These were cut low enough at the neck to never peek up above any of my necklines and they also stretched right down to mini skirt length, guaranteeing warmth and comfort. I snatched up two packages and promised myself little pink bows — to sew on in case I end up in a hospital.

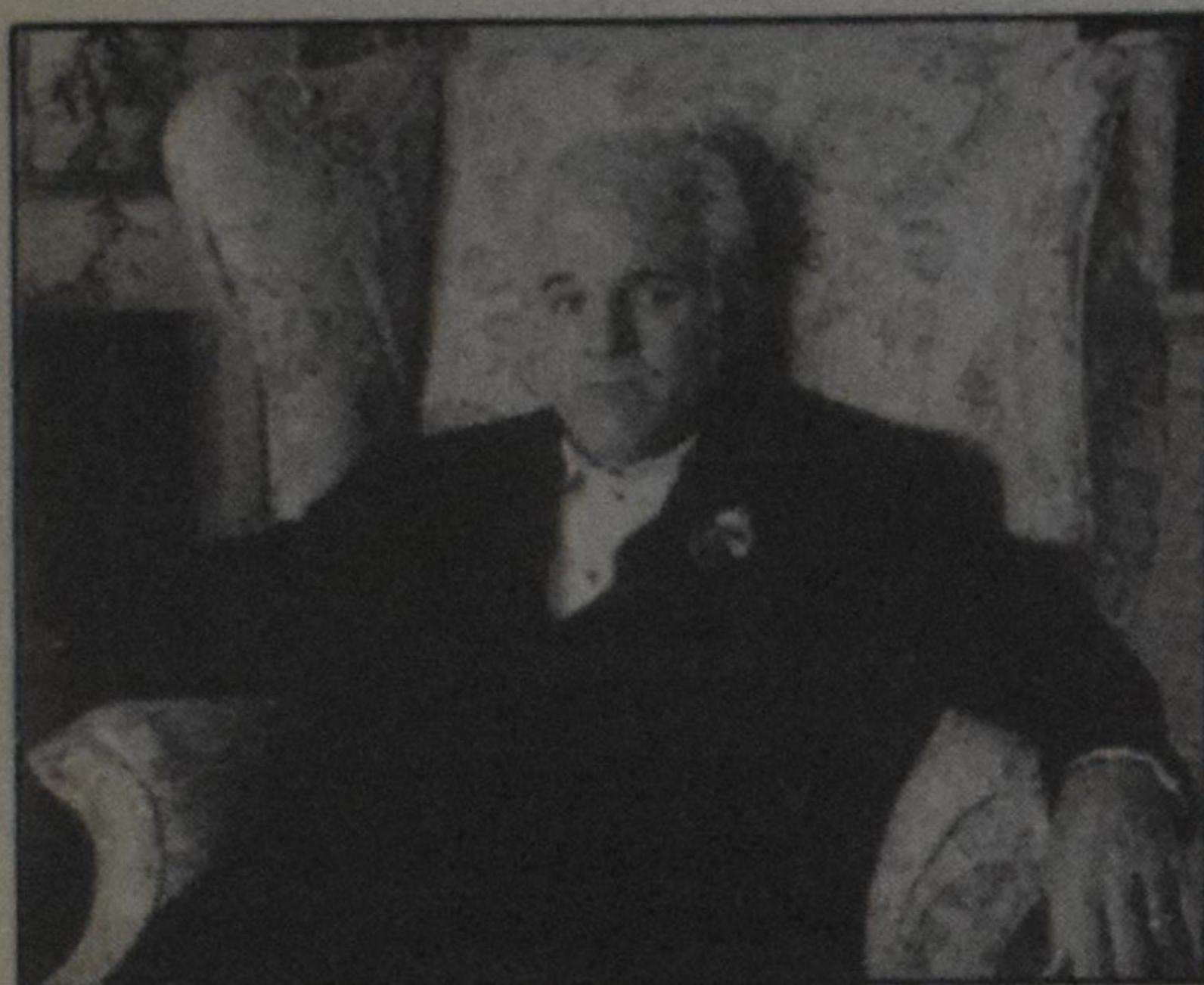
I tell you this as an example of good stewardship and hope women everywhere (in Canada, anyway) will not be embarrassed to follow my example.

Marian den Boer lives in Hamilton, Ont.

Cinema/Media /News

Cinema summaries

Marian Van Til



Father of the Bride

Rated Family

Stars Steve Martin, Diane Keaton, Martin Short
Directed by Charles Shyer

Father of the Bride is a remake of Vincent Minnelli's 1950 comedy of the same name; the 1950 version starred movie great Spencer Tracy as the disgruntled father who opposes his daughter's marriage because he can't bear to admit that she's all grown up and no longer his little girl. This one stars comedian/actor Steve Martin.

Most of the time when a remake comes along, one gets the feeling that the film makers should have left well enough alone. That's probably the case here, though the current film has some amusing and touching moments.

The comedy this time around comes more from slapstick than wit, and its emotion comes more from sentimentality than true sentiment.

The first half of the film does a good job of drawing you in. You sympathize with this middle-aged man who feels his daughter has grown up under his nose without his realizing it. But (unlike in the original movie) his initial objection to the marriage and to his future son-in-law (who has all the attributes which should qualify him for the parent-in-law's-dream-come-true award), seems contrived. You just know the father doesn't really object, he's just acting like he does.

The best things the film has going for it are the positive way it pictures marriage and the way it portrays the father/daughter relationship. The father and daughter are close — all her life they've played and talked together. He has taught her to play basketball and now she's easily as good as he is whenever they still shoot baskets together in the driveway. In fact, in the very early morning hours of the day of the wedding when neither of them can sleep, they inadvertently meet in the driveway to do just that — and to talk.

Gross extravagance

The worst element of the film is the way it portrays the wedding itself. It's a grossly extravagant affair the likes of which few real people have ever seen or will ever see. It's put together by a "wedding co-ordinator," whackily played (with a bizarre Peter Sellers/Inspector Clouseau-like accent) by Martin Short. The man and his "troops" take over, repainting the house (the reception will be at home), planting new flowers, removing all the furniture to a moving van, bringing in live swans... (you get the picture).

And the father of the bride is not supposed to be cross about the whole thing costing \$250 per guest, when the original guest list contains more than 500 people. Granted, these are upper middle class people — he owns an athletic shoe company — so it's not like he can't afford it; this is your daughter's wedding and anything less would make you look cheap, the film seems to be saying.

The wedding could be shrugged off as pure fantasy, something which the film producers know many women, particularly, like to see. But when one views the type of wedding a person has as an outgrowth of the type of person she or he is, and of what she or he believes, and of his or her attitudes toward marriage itself, it's hard to overlook such flagrant excess. It's probably no wonder, then, that though the filmed (church) wedding ceremony is very "traditional," God isn't once mentioned. (He is absent from the start, strangely missing from the sentence, "Dearly Beloved, We are gathered here before [God and] these witnesses....")

It's unfortunate that the lighthearted sweetness of the first half of the film gets swallowed up by the saccharinized extravagance and secular sentimentality of *The Wedding* in the second half.

B.C. author seeks ethnic TV producers

(Canadian Scene) — British Columbia author Kim Goldberg wants to hear from any group or individual producing an ethnic or multicultural TV show on community access cable television in Canada. The best examples she comes across will be included in her forthcoming book, *Vox Populi: How to Get Your Ethnic Group on Community TV*.

A former community TV programmer, Goldberg began researching ethnic TV programming in 1986 for her previous book. Entitled *The Barefoot Channel: Community Television as a Tool for Social Change*, it was published in 1990.

Canada's 290 community-access cable TV stations are collectively airing

approximately 400 hours of ethnic programming each week, says Goldberg.

"There is a great deal of ethnic activity on community-access TV channels around the country," Goldberg says. "Yet many ethnic groups aren't using their community channel because they don't know it's there or they don't know how to get started. That's why I decided to write *Vox Populi*. I'd like to include examples of successful ethnic programming so other groups will see what they could be doing with the channel."

"Many ethnic TV programs serve an important social function by promoting cross-cultural understanding at a local level or by providing valuable information to immigrants in their native

language," Goldberg says.

"I am particularly interested in hearing from anyone who has used the community channel to address problems of racism or discrimination," she adds.

Goldberg invites any producer of an ethnic or multicultural TV show on community television to write her a letter with the following information: 1) title of the show; 2) description of the show; 3) how often it airs; 4) name of cable company carrying the show; 5) your own name, address and phone number. Send your replies to: Kim Goldberg, 106-2550 Departure Bay Road, Nanaimo, B.C. V9S 3W4.

Residents of Campbell River, B.C. adopt tiny Kenyan village

(Canadian Scene) — Mary Ashley, the mayor of the logging and sport fishing town of Campbell River, British Columbia, travelled 15,000 kilometres on a goodwill mission to the African village of Kivi last fall. The mayor's visit followed the donation of cows, bikes, school uniforms and money to construct a dam for drinking water in the tiny Kenyan village that has no electricity or running water.

The people of Campbell River, a community midway up the east coast of Vancouver Island, have adopted the 3,500 people who live in Kivi. The link between the two communities was originally forged through World Vision Canada, an international relief agency. Students at four Campbell River schools began sponsoring Kivi school children too, and raised money to buy cows for needy families.

Soon, school children all over Campbell River were fundraising to sponsor individual children at \$300 a year so the child could stay in school instead of working to support the family.

Cows better than gold

Campbell River's goal was to buy up to 20 cows to help feed individual families and help them earn money by selling milk for other essentials. Government agencies have gotten involved as well. The local Canada Employment Centre staff bought a cow and the local social services office staff purchased bicycles for Kivi's social workers.

The Campbell River Rotary Club caught the Kivi fever and raised tens of thousands of dollars to build a dam for drinking water and crop irrigation.

The help flooding overseas from the small town on Vancouver Island came to the attention of the Federation of Canadian Municipalities which selected Campbell River as one of five Canadian communities to take part in a program called Africa 2000. That program provides for thousands of dollars in aid to provide municipal equipment and

community projects for African Villages like Kivi.

Mayor Ashley, municipal planner Chris Hall and community volunteer Mary MacIntosh made the trip to Kivi to assess need. While there, they got a first hand look at the impact the generosity of their community has had on life in the tiny Kenyan village.

Montreal celebrates 350th anniversary

Bill Fledderus

MONTREAL — The year 1642 saw the founding of Montreal by Maisonneuve, a former officer in the French army. He brought a small group of Roman Catholic missionaries to the island from France.

Today, Montreal is the largest French-speaking city in

the world after Paris. About two thirds of Montreal's people have French ancestors and speak French.

Jean Dore, the city's present mayor, is in charge of a million-plus population. The Montreal metropolitan area, called Greater Montreal, has almost three million inhabitants.

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feature

A letter is better

John Mc Gowan

Did the Apostle Paul ever think that the letters he wrote would still be inspiring people almost 2,000 years after they were written?

Statistics are likely hard to obtain, but on any given Sunday his words must form the heart of messages being delivered to hundreds of gatherings. And the thoughts in these letters are still pertinent in 1992.

Though Paul's letters as part of the biblical canon heal and encourage in a special way, today's writers can heal and encourage too. Some would suggest that writing letters is only for the shy. After all, the telephone is so much quicker. But a letter is different. It's a gift, in a way, a gift of time and thought recorded so that it might become a keep-sake. Yes, a letter is better.

The real magic of letters lies in the fact that they are the stories of our souls. They join hearts and minds, often bridging chasms of loneliness and isolation. Their connection to our history is invaluable.

The first primitive beginnings of letters have been traced to some murals in a cave in Altomira in northern Spain. The murals are estimated to be 30,000 years old. Some 5,000 years ago the Sumerians adopted the cuneiform method of writing. Using wedge shaped characters they combined them with other symbols to create thousands of possible word combinations.

Revealing inner thoughts

Modern word combinations used in letters written by people in public office become extremely important in creating history. They are an official record in a way the telephone can never be, claims Don MacLeod of the Ontario Archives. Rich, personal details in the life of Sir John A. Macdonald are available because of the many letters he wrote, for example.

Letters also tell us about people who should probably be better known. It's likely that not many people know about Duncan Clark, although his achievement was equal to that of Paul Revere.

Just 38 years after the famous ride through the night to warn of the British coming, Duncan Clark rode his horse from Brockville to Prescott, Ont. He was warning the militia of the approach of an armada of barges carrying 10,000 American soldiers across the St. Lawrence River during the War of 1812. All of this is quietly recorded in a collection of Duncan Clark's letters in the Ontario Archives.

In the National Archives in Ottawa a series of letters provide an insight into the character of William Lyon Mackenzie King. He was never widely popular as a prime minister but one letter in particular discloses an unexpected facet of his character.

A young girl in South Africa wrote that she was worried about the "redskins" in Canada being locked up on reserves and not allowed to shoot grizzly bears.

King's reply was heart-warming. He added that several ministers wanted to answer her letter but that as prime minister he claimed the pleasure for himself.

Warm thoughts in an instant age

Robert Thomas Allen, known for years for his insightful writing on all aspects of Canadian life, said that warm thoughts transmitted on paper were more precious than ever in an age of instant communications. He wondered, at one point, if letter writing was taught at school. An English teacher then showed him a textbook with a section headed, "Letter Writing."

There's no doubt however that letter writing has dropped off. A survey conducted by Canada Post in 1986 showed that over the previous three years long distance telephone calls in Canadian households had increased by 17 per cent, while the number of personal letters dropped by 13 per cent.

This is the main reason why the principal at Margaret D. Bennie Public School in Leamington, Ont., decided to get back to the study of letter writing. He believes it is a very sound form of expression and communication.

Some letters come with a price tag. A famous New York dealer says that an ordinary note from Alexander Graham Bell would fetch \$150. One related to the telephone would sky rocket the price to several thousand dollars.

But the truth is that a real family letter is beyond price. So too are the letters of Paul. Treasured family letters could become in their own way, gifts to a future generation. Dug out of the attic some time in the future by great, great-grandchildren they could provide a pleasant insight into the thinking of people back in the '90s, making them decidedly better than many other forms of communication.

John Mc Gowan is a freelance writer in Scarborough, Ont.

Hi, everyone back home!

This is Jennifer writing to share with you some of my really great experiences of last summer. I spent a couple of weeks in some villages near Jamalpur, Bangladesh, where the Christian Reformed World Relief Committee (CRWRC) is helping people who are poor.

Mom, Dad, and my sister, Erin, brought me by truck from Dhaka, where we've lived since 1990 when Dad started working in Bangladesh with CRWRC. Dad drove. Erin was so scared! I mean with the awful roads, kids, cows, chickens, rickshaws, buses loaded with people, and Dad as the driver. Who wouldn't be scared?

But we got to Nancy Ten Broek's house in Jamalpur safe enough. Nancy works with CRWRC too. I was kind of nervous when Mom, Dad and Erin left; but hey, what can you expect?

Nancy had a whole list of things planned for me to do - I'll just tell you about the things that stick out the most in my mind.

A letter from Jennifer Berkenbosch (age 15) daughter of Roy and Grace Berkenbosch CRWRC-Bangladesh.

The first day we went to the village of Laxmichar (pronounced Lokichore). We travelled on a Honda 50 motorbike. It's a good thing it was dry because parts of the road were being rebuilt. Dad says, "After it rains, the roads have the consistency of..." oh, I won't say. Let's just say it's treacherous.

Anyway, we got to Laxmichar. Nancy was happy to find the women's group meeting. They invited us in (not "in" in, but into their group. It was all outdoors.)

After we settled down the mothers turned their attention back to Khaleda, the group leader. It was really neat because all the mothers had these little kids crawling all over them and gave them loads of loving care, held them and fed them, but they still really listened to what Khaleda had to say.

The women had finished literacy classes. They practiced reading and writing for a while. Each woman deposits a weekly sum of money that she earns - about 10 cents. The women make money by selling vegetables they grow themselves. But the heavy rains this year caused flooding, and most of their vegetables were wiped out. If the women weren't able to make a money deposit, they gave rice instead. I was so impressed. Even though



Photo: CRWRC
Jennifer Berkenbosch, 15, daughter of CRWRC Bangladesh field director Roy Berkenbosch, joins a village group. She is sitting next to the traditional birth attendant.

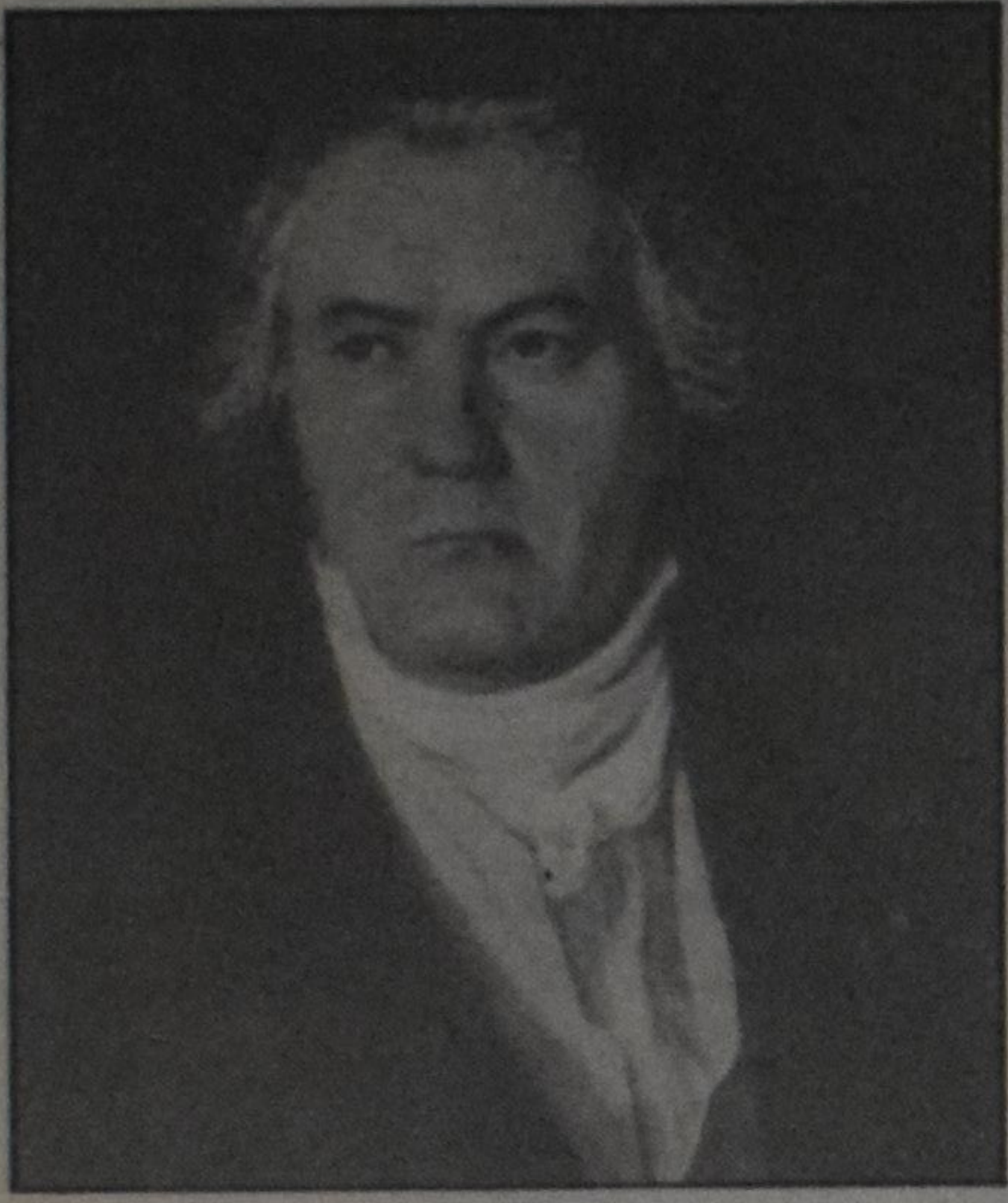


Photo: The World Book Encyclopedia
Ludwig van Beethoven

Letters often reveal more of a person than any other form of communication. The following is an excerpt from a letter Beethoven wrote in 1802 to his brothers Karl and Johann. (The three brothers were not close.) Only 32 years old, the great composer is becoming increasingly deaf, the agony of which is hardly imaginable for a musician. As a result, he has become more and more lonely, troubled and, he feels (undoubtedly rightly), misunderstood.

The letter is a cry from the heart, a plea for compassion and understanding. It is now known as the "Heiligstadt Testament" and has become the most famous letter Beethoven ever wrote.

For my brothers Karl and Johann Beethoven,

O, you men who believe or declare that I am malevolent, stubborn or misanthropic, how greatly you wrong me! You do not know the secret cause behind the appearance. From childhood onwards my heart and my mind have tended towards gentle benevolence. I

have always been disposed even to accomplish great deeds. Yet only consider that for six years I have been suffering an incurable affliction, aggravated by imprudent physicians. Year after year deceived by the hope of an improvement, finally forced to contemplate the prospect of a lasting illness, whose cure may take years or may even be impossible, born with a fiery, impulsive temperament, sensible, even, to the distractions of social life, I was yet compelled early in my life to isolate myself, to spend my life in solitude. Even if at any time I wished to overcome all this, oh, how harshly I was driven back by the doubly grievous experience of my bad hearing, and yet I could not prevail upon myself to say to men: speak louder, shout, for I am deaf.

Oh, how could I possibly admit to being defective in the very sense which should have been more highly developed in me than in other men, a sense which once I possessed in its most perfect form, a form as perfect as few in my profession, surely, know or have known in the past.

Oh, I cannot do it. Therefore you must forgive me if you should see me draw back when I would gladly mingle with you. My affliction is all the more painful to me because it leads to such misinterpretations of my conduct. Recreation in human society, refined conversation, mutual effusions of thought are denied to me.

Almost quite alone, I may commit myself to social life only as far as the most urgent needs demand. I must live like an exile. When I do venture near some social gathering, I am seized with a burning terror, the fear that I may be placed in the dangerous position of having to reveal my condition....

Ludwig van Beethoven
Heiligenstadt
Oct. 6, 1802

The following part of an exchange by Christian author and scholar C.S. Lewis with his friend, Sister Penelope C.S.M.V. The subject is human creativity. The letter is signed "Jack," the name by which Lewis was known to his friends.

Feb. 20, 1943

'Creation' as applied to human authorship seems to me to be an entirely misleading term. We re-arrange elements He has provided. There is not a vestige of real creativity de novo in us. Try to imagine a new primary colour, a third sex, a fourth dimension, or even a monster which does not consist of bits of existing animals stuck together. Nothing happens. And that surely is why our works (as you said) never mean to others quite what we intended; because we are re-combining elements made by Him and already containing

His meanings. Because of those divine meanings in our materials it is impossible that we should ever know the whole meaning of our own works, and the meaning we never intended may be the best and truest one.

Writing a book is much less like creation than it is like planting a garden or begetting a child; in all three cases we are only entering as one cause into a causal stream which works, so to speak, in its own way. I would not wish it to be otherwise. If one could really create in the strict sense, would not one find that one had created a sort of Hell?

tube well. The shower is nice, but different - just buckets of water that you dump on yourself. Very outdoors and very refreshing!

Each day after breakfast we'd walk to the CRWRC office where they worked. Then we'd go out to the field and visit women's groups. I helped by making posters and charts for health lessons.

After I finished work at the office in the afternoon I'd go for a ride on this little motorbike. One time I had gone about a kilometre when I ran out of gas. Of course I had no idea what was going on because I know nothing about those bikes. I was trying to figure out if I wrecked the thing when I noticed that I was totally surrounded by men. I was so embarrassed! One of them was nice and walked the bike back to the office for me.

In a few days Nancy came to pick me up. I was glad to be back home but it was a great summer and an experience I wouldn't trade for anything. Although our family will be leaving Bangladesh next summer, I have this feeling I'll be back!

Love you all,

Jennifer

Calligraphy by Ingrid Torn.

Photo: CRWRC
Jennifer Berkenbosch dressed in typical wedding apparel.



they had very little, these women were totally committed to making their group "bank" work so they would have funds to start a small business.

I just read over what I've written and it doesn't describe nearly good enough what I've seen because everything is rushing through my head and I can't get down on paper all the smells and sounds.

Which reminds me of tea - Bangladeshi tea. It's unlike any tea you've ever had. It's called "cha" and is made up of one quarter sweetened condensed milk, one quarter sugar and one half incredibly strong tea. It's really gross, but everyone offers it to you, so you have to drink it all the time.

A few days later, Nancy and I headed out by motorbike. I was really nervous. She was bringing me to stay with two Bengali women and I realized that I would be there by myself with no one who spoke English well.

Khudu's and Samuna's house is made of tin, with two bedrooms and a small kitchen. The table is outside. The toilet is just a little outhouse, about three feet square. There are no faucets; water comes from a

Feature

Winds of change in the Christian Reformed Church

2

A church in tension

John Bratt

I firmly believe that a good case can be made in the Christian Reformed Church for the "change is progress" theory. There are phenomena which indicate that in recent decades the church has been forging ahead on many fronts. Those features deserve to be recognized and appreciated. Take, for instance, sermonizing in the worship service. Pulpit preaching, while still biblical and based on solid theology, has become more relevant and practically oriented. A half century and more ago sermons (even funeral messages) were heavily freighted with doctrine and the applicatory admonition was little more than an appeal to the Spirit to make that truth meaningful in the hearts, minds and lives of the hearers.

Another sign of progress in the worship services is greater concern for the participation of the "little people." In former years, even though it was asserted that the children were *bona fide* members of Christ's Body, their role was essentially passive. They were expected to sit quietly and reverently in the pew (aided by a peppermint midway through the sermon) and were told that later on

when they became more mature the worship service would acquire meaning for them. Today there are children's messages in which the thrust of the sermon is mediated to their level and there are children's worship services to enhance their sense of belonging to what before was to all appearances an adult church.

No longer a Dutch enclave

Visitors to CRC congregations (with some exceptions of course) often encountered an unfriendliness and aloofness which gave them the impression that they were invading a Dutch enclave to which they were not welcome. They came and went without a word of greeting and received no more than cold stares from the members. Today they are greeted at the door, given an official welcome from the lectern, and are asked to sign a friendship pad or guest book so that they can be identified and greeted by members in the same pew; later, through the mail, they receive an acknowledgement of their presence.

Progress has also been registered in local church outreach programs. Many of

them have Neighbour Night and Coffee Break ministries designed to make impact with the Gospel on those who have never heard the Good News or for one reason or another have become estranged from Christ and from his church. A great number of CRC congregations have family assistance programs operating on the "we are our brother's keeper" principle, distributing food and clothing to the needy in the name of Christ. And within the heart of the churches there is the Stephen Ministry, established with the noble intention of helping fellow members cope with difficulties and trying circumstances.

Accelerated outreach programs are also evident on the denominational level. According to R. Jack De Vos of the Home Missions office, 44 new churches were started in the period 1988-1990 and 7,425 persons entered the CRC by way of evangelism. The Lord is working tangibly within the church.

In September of 1991, four recent graduates of Calvin Theological Seminary took up residence in four new geographical areas in anticipation of establishing new churches.

In 1990 the CRC grew by nearly 11,000 through births, transfers and conversions, and at the end of that year four specialized ministries, 22 campus ministries, three harbor ministries, two hospitality houses and three New Mexico schools were funded by the Home Missions committee.

Radio and TV spread Gospel worldwide

And speaking of progress, consider the immense strides taken by the Back-to-God Hour in recent decades, by the grace of God. Groundwork was laid in the '20s by local religious radio broadcasts. The Back-to-God Hour officially began on Dec. 7, 1939, when Professor Henry Schultze of Calvin Seminary preached on station WJJD in Chicago. His text was Isaiah 55: 7, enunciating a theme that has remained constant to the present — the calling of sinners to repentance and faith and assuring them of the grace and mercy of the Lord.

By 1949 the Back-to-God

Hour was aired on 281 stations, most of them affiliated with the Mutual Broadcasting System. Since its inception in 1939 it has grown dramatically. New stations were added, foreign coverage was instituted in both English and the native languages, and the field of television was entered so that by 1959 the claim could be confidently made that "hardly any section of the world exists in which the Back-to-God Hour cannot be heard."

Dr. Peter Eldersveld, described in a synodical report as "fearless, tactful and spiritual," was appointed denominational radio minister in 1946 and functioned with distinction in that capacity until his death in 1965. So does his successor. Dr. Joel Nederhood, appointed associate radio minister in 1960, and of whom it was said already in 1962 that "responses to his messages have been gratifying," has served ably as the head of the broadcast ministries since 1965.

The Back-to-God Hour has been assisted by such organizations as RACOM associates, and works in conjunction with both Home Missions and World Missions. Telephone follow-ups, personal calls and distribution of literature augment the effectiveness of the broadcasts. Recent dramatic developments in the former Soviet Union, declarations of *glasnost* and the failure of the Aug. 19, 1991, coup, have resulted in new doors of opportunity, so that instead of beaming the Gospel into Russia and the other republics from the outside by powerful transmitters, it is now possible to broadcast from within. Truly God has blessed this ministry and only eternity will reveal how many have come to Christ through these modern means of communication utilized by the CRC.

Addressing a shocking problem

Definite progress is being registered in an area that has captured public attention in recent years, that is, abusive behaviour in various forms. For long years we had assumed that this evil of North American society was a rare exception in the CRC. But circumstances came to light that impelled two classes,

Niagara and Iokota, to alert the 1989 CRC synod to the effect that these abuses were far more prevalent in the church than had heretofore been assumed.

This alert led that synod to appoint a committee to "examine and evaluate the manner in which abuse situations (physical, e.g., beating, slapping, choking; sexual, e.g., incest, marital rape, pornography; emotional, e.g., ridicule, name-calling, excessive blaming) are being addressed in the CRC and to recommend effective responses to abuse situations." The committee of four men and three women produced a thorough 46-page report that it is presenting to the CRC 1992 synod.

The report states that the committee had asked the Calvin College Social Research Center to conduct a study of the problem among adults 18 and over in the Christian Reformed Church of North America. The centre sent out 1,000 questionnaires of which 643 were returned. The statistics garnered were shocking, to say the least. They disclosed that one out of four in the CRC (that is, some 50,000 to 60,000) were abusing or had been abusing or were being abused or had been abused. This percentage, surprisingly, was the same as that in the U.S. and Canadian populations at large, leading the committee to assert that "the CRC has not been left untarnished by this evil in our society."

The evaluating committee in its report to the upcoming 1992 synod suggests pastoral pathways to healing, gives guidelines to both clergy and church members in the detection and treatment of abuses, urges the utilization of educational and social programs in the church and recommends the five-year appointment of a qualified person to co-ordinate redemptive efforts and develop a preventive program. Apparently this is a long overdue address to a problem that, sad to say, is looming large in the CRC.

(This series of three articles will be concluded next week.)

John Bratt is professor emeritus in theology at Calvin College. He lives in Grand Rapids, Mich.

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Health/Sports

Red-tinted glasses can help kids' headaches, study proves

Marian Van Til

LONDON — The brain is over-stimulated by flickering light and the result can be severe, even migraine, headaches, say two British researchers. But wearing tinted glasses can help alleviate those headaches in children, they recently announced. (No tests have yet been done on adults.)

Peter Good, a neurophysiologist at Birmingham and Midlan Eye Hospital, and Arnold Wilkin, a member of Cambridge University's psychology department, collaborated on a study which explored the relation of flickering blue light and tension headaches in children, and how to get rid of such headaches. Good explains that the brain becomes aroused

by the kind of blue light which emanates from fluorescent tubes, television and computers, and which can result in headaches.

The study used as its subjects 30 children who work under fluorescent light at school, tend to watch a lot of television, often use computers — and suffer from migraine headaches. Seven per cent of children suffer from migraine headaches, which are so severe that they are often accompanied by nausea and vomiting.

Red glasses a hit

The 30 children were aged 8-14 and evenly divided as to gender. Eighteen were given red-tinted glasses and 12 were given blue-tinted glasses. The

red-tinted glasses were designed to block out only the type of blue light causing the brain overstimulation; they still allowed the children to distinguish colours. The red glasses significantly reduced the children's headaches, decreasing them from an average of four a month to just one a month.

The children who wore the blue glasses got no relief, Good says, because those glasses were essentially placebos which still allowed in the "bad" blue light.

Good and Wilkin's discovery is good news for children, but also for their parents and teachers. "[Migraines] can cause quite considerable problems," Good notes. "Many miss school as a

result. One child's migraines were causing behaviour problems which have since improved." And, Good notes, far from being teased about

wearing the red glasses, those glasses were a big hit with the children's classmates.

Good is now conducting a similar study with adults.

Hearing tests you can do at home

FERNANDINA BEACH, Florida (JHML) — Half of all people over 60 experience some degree of hearing loss, known as presbycusis (literally, "old ear"); by age 80, it's up to 90 per cent. It may be hard to tell whether or not you have any hearing trouble because this natural deterioration progresses very gradually, starting in your 30s or 40s, and does not become noticeable until your 50s, 60s, or even later.

If you suspect your hearing isn't what it used to be, the quick test below, developed by the American Academy of

Otolaryngology (o-toe-LARE-ing-GOL-o-gee, a specialty that deals with disorders of the ear, nose, and throat), might help either allay or confirm your suspicions. It is intended to be used as an easy, preliminary method of determining whether further tests for hearing loss might be in order — but is in no way a substitute for a hearing test performed by a trained professional. If you are having trouble, the next step is to discuss your options for hearing aids or other specific therapies with your doctor.

The five-minute hearing test

Each question should be answered with the most appropriate of these responses:

almost always; half the time; occasionally; never.

1. I have a problem hearing over the telephone.
2. I have trouble following the conversation when two or more people are talking at the same time.
3. People complain that I turn the TV volume up too high.
4. I have to strain to understand conversations.
5. I sometimes don't hear common sounds, such as the phone or doorbell ringing.
6. I have trouble hearing conversations in a noisy background, such as at a party.
7. I get confused about where sounds come from.
8. I misunderstand some words in a sentence and need to ask people to repeat themselves.
9. I especially have trouble understanding the speech of women and children.
10. I have worked in noisy environments (assembly lines, jackhammers, jet engines, etc.).
11. Many people I talk to seem to mumble (or don't speak clearly).
12. People get annoyed because I misunderstand what they say.
13. I misunderstand what others are saying and make inappropriate responses.
14. I avoid social activities because I cannot hear well and fear that I might reply improperly.

To be answered by a family member or friend:

15. Do you think this person has a hearing loss?

Scoring

Count three points for every "almost always"; two points for every "half the time"; one for each "occasionally"; and zero for every "never."

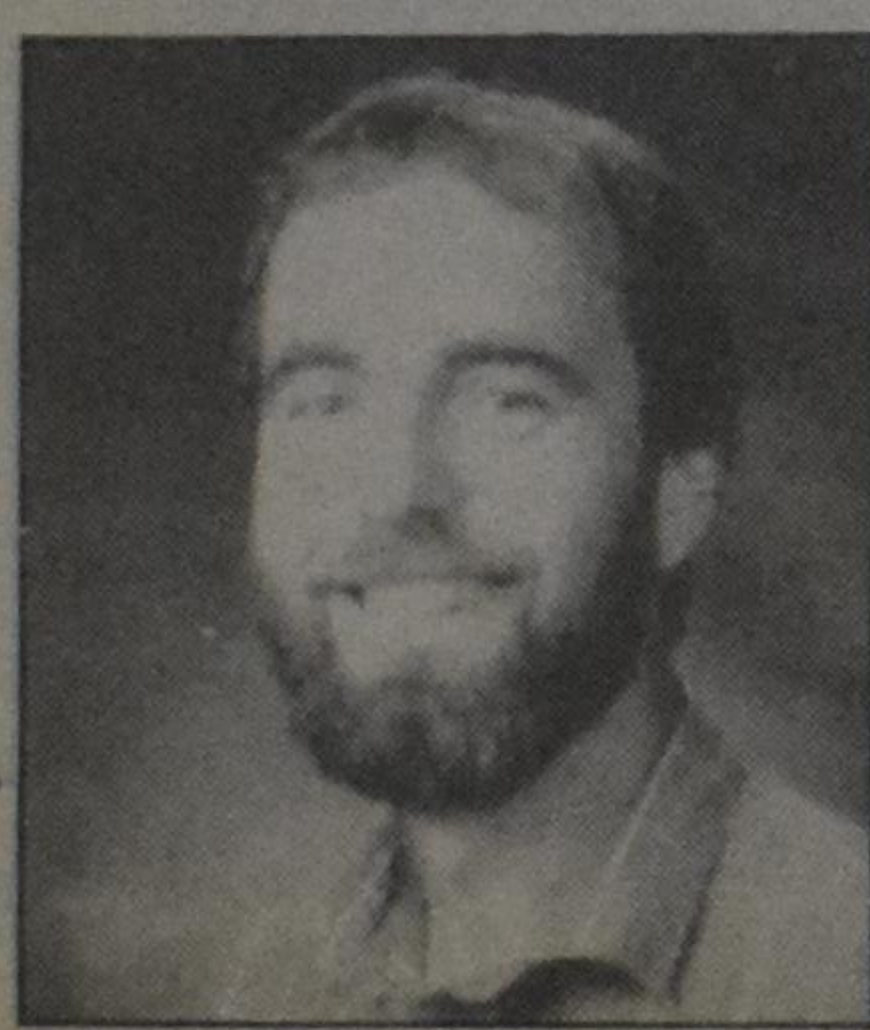
For a score of:

- 0 to 5 — Your hearing is probably fine. No further tests required.
- 6 to 9 — Seeing an ear-nose-and throat specialist is suggested.
- 10 and above — Seeing an ear-nose-and throat specialist is strongly recommended.

From The Johns Hopkins Medical letter, December 1991.

REFLEXION

John Byl



REFLEXION

Winter Olympics — enjoyment of games honouring Zeus?

The ancient Olympic Games were held in honour of mythical deities and were abolished in 394 by Emperor Theodosius because he thought them to be un-Christian. The games were revived in 1896, and the Winter Olympics begun in 1924, in Chamonix, France. In a couple of days (February 8-23), Albertville, France, will host nearly 2,000 athletes (around 100 from Canada) from approximately 60 nations, including a unified Germany and the Commonwealth of Independent States.

It is important to remember that "Olympism" is a philosophy of life. The founder of the modern Olympic Games, Pierre De Coubertin, once wrote: "The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle." Later he wrote: "For every man, woman or child, sport offers an opportunity for self improvement quite independent of profession or position in life."

The Olympic philosophy is purely humanistic and naive about sport's potential as the "great equalizer." Surely there are more important things in life than its "struggle," and surely most people do not have the finances necessary to provide an opportunity for their children to develop into great skiers, for example. Furthermore, it is no surprise that the more wealthy countries tend to dominate the winners' podium.

How will Canada do?

Yet there is something special about watching the world's best trained athletes in competition. It is fascinating to observe the incredible control of these athletes as they knock off 1/100th of a second in a skiing race, or as they perfect a skating manoeuvre. When God calls people to have dominion over creation, these people are fulfilling that call, in

pursuing excellence in athletics. It is unfortunate that their motivation is often empty and without thanks to the maker and preserver of each of them.

There is also something very exciting about watching and wondering how the Canadians will do — much akin to our excitement about watching how well our local school does in competition with others. Canada's first Winter Olympic's team consisted of just 12 members, and won a gold medal in ice hockey. Canada remained a hockey power until the Soviets took over in the '50s. Canadians have also attained various medals in figure skating, skiing and speed skating, won by such people as Barbara Ann Scott, Anne Heggtveit, Nancy Greene, Kathy Kreiner and Gaten Boucher. One of the joys of sport is the uncertainty of outcome, and that makes us want to know who will win. However, we should be able to accept wins and losses without an exaggerated sense of pride or disappointment.

Fearfully and wonderfully made

So one wonders if Canada will improve on the two silver and three bronze medals earned in Calgary in 1988. Will Kurt Browning execute a top-notch figure skating performance? Will Myriam Bedard be able to maintain her recent prominence in the biathlon (which combines cross-country skiing and rifle shooting) in these new Olympics?

As we sit back and watch these games, we should be sensitive and critical of the non-Christian philosophy that governs much of what happens at the Olympics. But at the same time we should develop the good gifts God has entrusted to us and appreciate and enjoy that people are "fearfully and wonderfully made."

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

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Advice/Health



Peter and Marja are



Dear P&M:

When we came to Canada, we were almost 60 years old. I speak, sing and read English, but I don't dare to write you in English. My question is this: can I do it in Dutch? I'm also wondering whether the column is more for young people. I'm 84.

I have two questions that I would want to ask you. One of them has troubled me for a couple of years but I don't want to talk about it with others and make things difficult for others.

I hope that I've made myself clear, that you've been able to read my letter. Perhaps I'm not the only one with the need to write in Dutch.

The Lord be with you and give you all the wisdom you need.

Greetings.

Dear Mother Tongue:

Marja regularly receives letters from her parents, written in Dutch. Peter immigrated at age nine and had the benefit of three years of

elementary school in Holland. With the help of our Dutch/English dictionary for the "big words" we should have no trouble translating your letter. Any one of our readers is welcome to write in Dutch if it helps him or her to really express his or her feelings.

Your letter reminds us of a story. In his first parish, Peter visited an older member and had a Yankee-Dutch conversation. For the most part, this older gentleman spoke in Dutch with the occasional English word thrown in; Peter spoke English with the occasional Dutch word thrown in. They understood each other as if they were speaking one language. At the close of the visit, Peter thought he would finish by praying in Dutch. Two heads bowed and Peter began. He searched, stumbled, hesitated and sweated his way through the first minute of the prayer when he suddenly felt a gentle tap on his knee. Lifting his head he opened his eyes to see two kindly eyes looking back at

him. "Dominee, do it, alstublieft, in Engels," the man whispered. Relieved, Peter concluded the prayer in English and left with a better awareness of his limits.

This column is not only for younger people. In fact, we have much to learn from you and your generation. Let us know your questions, struggles and concerns so that we can become more sensitive to your feelings and needs. Write us soon.

Dear P&M:

I received Calvinist Contact today and was very happy with the answer you gave to the Christian school principal (CC, Dec. 20, 1991). It sure is difficult for the teaching staff of Christian schools to lead children in the fear of the Lord and not in the doctrines of a particular church. All the debating and loveless arguments which are dividing us as families and friends are a waste of time. I have lived through the church split of the '40s and know what goes on in these struggles. I refuse to

spend my life that way! We are committed to keeping our family together.

May the Lord give guidance to the teachers and to those who preach the Word of God. All of us should pray constantly for the building up of God's Kingdom.

Dear Kingdom Builder:

Conflict and division in our churches waste not only time but energy that God wants us to put into Kingdom work. It's hard to build up when the agenda is to break down. That's why it's essential that principals, teachers, board members, parents, students, pastors, elders, deacons, parishioners, in fact, all Christians, join you in simply refusing to spend their lives that way!

Jesus said, "Every kingdom divided against itself will be ruined, and every city or

household divided against itself will not stand" (Matt. 12: 25). Nowhere is that more true than in the church and in the school.

The only thing that we are mandated to break down is the very same thing which Jesus destroyed: the dividing wall of hostility (Eph. 2: 14). If Jews and Gentiles with their huge disagreements could be reconciled and make peace, then surely Reformed Christians and other Christians with differences should be able to work together!

Write to: P&M

c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Ontario first to establish bachelor's degree for midwives

TORONTO (Canadian Scene) — Ontario will become Canada's first province to offer a bachelor's degree program in midwifery. The announcement was made recently by the province's Ministry of Colleges and Universities, Richard Allen, and Health Minister Frances Lankin. In 1986 the task force on the implementation of midwifery in Ontario was appointed to conduct a review of midwifery practice, education and regulation. It received over 500 submissions, held public hearings in nine Ontario cities and visited five other countries.

The task force report recommended that midwives be independent, self-regulating practitioners with their own college to set standards. It also recommended that a bachelor's degree program be established to educate midwives.

In 1989 a committee was set up to make recommendations on educational and clinical requirements for a midwifery program that would have flexible admission and study arrangements.

A range of solutions

A number of provinces have developed some type of educational opportunity aimed at providing training for midwives. Alberta, for example, has a program available in midwifery for nurses pursuing their master's

degree. The province, however, does not recognize the credential, although the government of Alberta is considering legislation that would recognize midwives as health professionals.

In Newfoundland and Nova Scotia some aspects of midwifery education have been incorporated into an outpost nursing program for northern communities. Quebec is planning pilot projects for midwifery services in hospitals or birthing centres.

In October, 1991, the Ontario government took these experiences into account, becoming the first province to announce plans for a bachelor's degree program in midwifery. Universities educating health professionals will be asked to develop proposals for the bachelor's program. Joint multi-site programs will be encouraged to respond to the diverse needs and challenges of Ontario's population. A decision on the location of the program will be made in the spring of 1992. The program is expected to begin in 1993.

Students completing high school and those with prior relevant education and experience will be eligible to apply for admission to the program.

In addition, a time-limited program will be developed through Toronto's Michener Institute for Applied Health Sciences to integrate Ontario's experienced midwives into the health care system. The institute will assess their clinical skills and knowledge and provide upgrading for those who need only a short time to meet the new provincial standards.

Ulcer medication raises blood alcohol levels

C.C. Staff

CHICAGO — If you have stomach ulcers or other gastric problems and take ranitidine (known by the brand name Tagamet) or cimetidine (known as Zantac), drinking

even a small amount of alcohol can be dangerous, researchers are warning. You could get tipsy on only one-and-a-half drinks due to the fact that these drugs profoundly increase blood alcohol levels.

Tagamet can increase blood alcohol by a whopping 92 per cent and Zantac by 34 per cent. A third prescription antacid, famotidine (known as Pepcid), has no significant effects.

Tagamet and Zantac increase blood alcohol because they block gastric alcohol dehydrogenase, the enzyme that breaks down alcohol, Dr. Charles Lieber of Mt. Sinai Medical Center in New York City explains in the latest *Journal of the American Medical Association*.

For people on these drugs, writes Lieber, social drinking is unsafe. A little more than one drink "may be dangerous in people who drive cars, operate machinery or engage in other activities that require a high degree of attention and coordination," he warns.

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St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313	1947 February 7 1992 With joy and thankfulness to God we announce the 45th wedding anniversary of our parents and grandparents, HENDRICK and BERNARDA DE JONGE (nee Huinink) With love from your children and grandchildren. Harry & Mary De Jonge — London, Ont. Michael, Mark, Ann, Melissa Bernard & Nelly De Jonge — Ancaster, Ont. Sara, David, Jessica, Rhoda Jerry & Mary De Jonge — Nanticoke, Ont. Barbara, Robert Bert & Linda Renkema — Londesborough, Ont. Eric, Brenda, Colleen, Adam Home address: 311 Riddell St., Woodstock, ON N4S 6N8 Ruinen Mount Hope 1952 February 8 1992 Wedding text: "The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid, do not be discouraged" (Deut. 31:8). With thankfulness to God for his great faithfulness to us, we announce the 40th anniversary of our parents and grandparents, HENK and DIEN DEKKER (nee Mos) We pray that the Lord will continue to bless you and keep you in his loving care. With love from your children and grandsons: Ellie & Jim O'Brien — Fort McMurray, Alta. David, Scott John & Grace — Burlington, Ont. Mark, Alan, Kevin Harley & Heather Dekker — Toronto, Ont. Annette & Steve Stehouwer — Fredericton, N.B. Andrew Shirley & Rick Schotsman — Cayuga, Ont. Matthew, Thomas, Ryan Doug & Louise Dekker — Hamilton, Ont. Daniel An open house will be held in their honour on Saturday Feb. 8, 1992, from 2-4 p.m. at the Glanford Community Hall, Mount Hope, Ont. Best wishes only please! Home address: Box 330, RR#1, Mount Hope, ON L0R 1W0 Ommen Thunder Bay 1952 February 7 1992 With thankfulness and praise to God, we announce the 40th wedding anniversary of our parents and grandparents, JOHN and RIEK VANDERZWAAG (nee Vandelinde) We pray that the Lord will continue to bless you with many more healthy happy years together and with us. With love from your family: Hemke & Val Vanderzwaag — Thunder Bay Kris, Kevin Harold & Geri Heerema — Thunder Bay Jesse, Jeffery, Brent, Luke John Vanderzwaag — Calgary Archie & Rhea Timmerman — Saudi Arabia Henry & Linda Staal — Thunder Bay Eric, Marc, Jordan, Jared Herb Vanderzwaag — Abbotsford Anita Vanderzwaag — Calgary Teresa Vanderzwaag — Thunder Bay Miranda Dirk Vanderzwaag — Thunder Bay To celebrate this occasion, an open house will be held at the First Chr. Ref. Church on Saturday, Feb. 8, 1992, from 2-5 p.m. Best wishes only. Home address: RR #6, Thunder Bay, ON P7C 5N5	Brampton Dunnville 1952 1992 "May the favor of the Lord our God rest upon us, establish the work of our hands for us, yes, establish the work of our hands" (Ps. 90: 17). In honor of our parents, GLEN and ELSIE TILSTRA (nee Bootsma) we wish to celebrate, the Lord willing, their 40th anniversary on Jan. 26, 1992. May God continue to bless you, in the years to come. With love from your children and grandchildren: Margaret & George Elgersma — Elora, Ont. Amie, Helde, Andrew Betty & Howard Peterson — North Delta, B.C. Ted & Karen Tilstra — Dunnville, Ont. Sid & Evelyn Tilstra — Dunnville, Ont. Alicia, Matthew, Benjamin Bruce & Barb Tilstra — Dunnville, Ont. Bobbie, Ryan John & Corrine Tilstra — Langley, B.C. Joel, Sean Don & Jeanette Tilstra — Dunnville, Ont. Ann & Jake Horinga — Burgessville, Ont. Julie, Brent Open house will be held on Saturday, Jan. 25, 1992, from 2-4 p.m. at the Bethel Chr. Ref. Church. 1957 January 25 1992 With thanks to God, we celebrate the 35th wedding anniversary of our parents and grandparents, TED and SYLVIA VISSER May God continue to bless your marriage and keep you in his care. With love: Sally & Henry Kater — Cavan, Ont. Jason, Andrea, Stephen, Kristen Betty & Ron VandenHengel — Selkirk, Ont. John, Jeremy, Christopher, Joshua Cindy Feere — Jarvis, Ont. Gregory Grace & Ron Veldhuis — Jarvis, Ont. Kyle, Michael Home address: Talbot St. E., Jarvis, ON N0A 1J0	The Lord took to his eternal home, RONALD ALBERT RUMPH in a tragic car accident on Tuesday, Jan. 7, 1992, at the age of 25 years. His faith in the Lord is a real comfort to his family. "For we know that when this tent we live in — our body here on earth — is torn down, God will have a house in heaven for us to live in, a home he himself has made which will last forever" (II Cor. 5: 1). Beloved and greatly missed son and brother of: Ann & Albert Rumph — Cambridge, Ont. Brenda & Alvin Veenema — Kanata, Ont. Nicole Catherine & (Peter Timmerman) — Trenton, Ont. Monica — Red. Coll. Jason — at home as well as many relatives and friends. The funeral service was conducted at Maranatha Chr. Ref. Church, Cambridge, Ont., on Jan. 11, 1992, Pastor Ralph Kooops officiating. Text: I Thess. 4: 13-18. Message: "Jesus' coming is a comfort." Correspondence address: RR #1, Cambridge, ON N1R 5S2 "And God will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Rev. 21:4). The Lord in his infinite wisdom, love and grace, took unto himself our dear grandson, nephew and cousin RONALD ALBERT RUMPH Ronald was killed in a tragic accident in his 26th year. Dear son of Albert and Ann Rumph. Dear grandson of Lutina Rumph — Holland Chr. Homes, Brampton, Ont. Dear nephew of: Henry & Lammie Rumph — Smithville, Ont. Arnold & Ann-Marie Rumph — San Diego, Calif. Hilbert & Dini Rumph — Drayton, Ont. Jake & Theresa Rumph — Toronto, Ont. Hilda & John Steenberg — Drayton, Ont. Alice & Ralph VanDyk — Kitchener, Ont. and cousins. Cambridge, Ont., Jan. 7, 1992. May 18, 1931 Jan. 12, 1992 "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem coming down out of heaven from God prepared as a bride beautifully dressed for her husband" (Rev. 21: 142). The Lord ended his suffering and called home his child PETER SALVERDA Beloved husband of Edna Salverda (nee Buma). Dear father and grandfather of: Steve & Wanda Salverda — Castor Centre Rachel, Crystal, Derrick, Shawn, Heather Don & Sandy Salverda — Aylmer Amanda, Danielle, Jessica Randy & Julie Salverda — Hamilton, Chris Salverda — Tillsonburg Lori Salverda — Tillsonburg Precious son of Pearl Salverda Dear brother of: Pearl & Bob Jager — Smithville Ann (sister-in-law) & Henk VanDenBerg Predeceased by his father Steve Salverda and his brother Chip. Correspondence address: 191 Quarterline Rd., Tillsonburg, ON N4G 4E2	May 29, 1907 January 9, 1992 Sluiskil, Zeeland Hamilton, Ont. the Neth. Canada "I know that my Redeemer liveth" (Job 19 vs 25A). On Jan. 9, 1992, the Lord took home his child, JANNA CORNELIA BRANDES DIELEMAN beloved wife of the late Levinus Dieleman (1974). Loving mother and mother-in-law of: Anna (deceased 1989) & John Bick Suzanna & Gerald Bruulsema Elizabeth & Herman Haak Cornelia & Gerry Prins Levinus & Margaret Dieleman Dearly loved oma of 16 grandchildren and 25 great-grandchildren. Also survived by her brother Marinus Brandes of Zeeland, the Neth. and many nieces and nephews. Funeral service took place on Jan. 13, 1992, at Mount Hamilton Chr. Ref. Church, Rev. Sikkema officiating. Interment Mount Hamilton Cemetery. Correspondence address: Mrs. G. Prins, 95 Bond St. S., Hamilton, ON L8S 1S9 On Jan. 7, 1992, due to a tragic automobile accident in South Dakota, the Lord took unto himself our dear grandson, nephew and cousin, RONALD ALBERT at the age of 25 years. Dearly loved son of Albert and Ann Rumph (nee Drost) of Cambridge, Ont. We pray that the promises of Isaiah 43 verses 1 and 2 may become real in their lives in these difficult days. Lovingly remembered by his oma, uncles, aunts and cousins: Oma Jantina Drost — Drayton, Ont. Diny & Hilbert Rumph — Drayton, Ont. John & Sharon Drost — Listowel, Ont. Luke & Jane Drost — Surrey, B.C. Grace & Bert Geerlinks — Drayton, Ont. Linda & Jake Marissen — Georgetown, Ont. Helen & Jerry McClymont — Carlisle, Ont. Jenny & Sid Sigtema — Moorefield, Ont. Alice & Fred Kuper — Palmerston, Ont. and 26 cousins. May 18, 1931 Jan. 12, 1992 "He said to me: 'It is done, I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son'" (Rev. 21: 6-7). The Lord ended his suffering, and took home to everlasting glory his child, PETER SALVERDA Dearly loved son-in-law of Don and Irene Buma of Hamilton, Ont. Much loved brother-in-law and uncle of: Peter & Bonnie Buma — Fruitland Don & Carol, Rob Paul & Donna Buma — Dunnville Irene, Shirley, Marjorie, Chrissy, Sam Shirley & Claude Helder — Chesterville Ed & Mimi, Don, Peter, Linda, Margaret John & Wilma Buma — Hagersville Andrea, Cathy, Amy Gertie & Bill Bootsma — Forest Barb, Steve, Wendi, Anita Trixie & Roger Cattyresse — Hamilton Sue & Ross, Paul, Jeff Barb Buma — Hamilton Irene
Thanks LOF: Mr. and Mrs. C. Lof of St. Catharines, Ont., wish to thank our children and friends for cards, flowers, presents and best wishes on the occasion of our 50th wedding anniversary on Dec. 24, 1991. To God be the glory! Birth VAN DEN BERG: Peter and Cathy, of Gorrie, Ont., wish to thank the Lord for the birth of their son, REUBEN CORNELIUS born, Dec. 30, 1991, at Listowel Memorial Hospital. Brother to Sophia, Esther and Sandra. The ninth grandchild for Mrs. M. Van den Berg, Capelle a.d. Yssel, the Neth. Sixth grandchild for Mr. and Mrs. S. van Dorp, Clinton, Ont. and the sixth great-grandchild for Mr. A. Schipper, Dutton, Ont. Save money by using the classifieds. 		Obituaries On Monday, Dec. 9, 1991, the Lord called home our beloved husband, father and grandfather, ROELOF (RALPH) KIKKERT peacefully, in his 77th year. "The Lord is my light and my salvation, whom shall I fear? The Lord is the stronghold of my life of whom shall I be afraid?" (Ps. 27: 1). Dearly beloved husband of Lammie (Otten) and dear father of: John & Sue Kikkert — Smithville David, Jennifer, Elizabeth Marinus & Marg Kikkert — Lynden Gerald, Laurie, Renee, Steven Hennie & Luke Matter — Burlington Peter, Elissa, Kyle, Emily Bert & Marg Kikkert — Grassie Brian, Jeffrey, Richard, Charlene Dianne & Arie Fennema — Grassie Michael, Leanne Henry & Heather Kikkert — Grassie Julie, Timothy, Michelle, Daniel Ralph & Yvonne Kikkert — Dundas Nicole, Tracy, Nathan, Aimee Anita & Bill Kerkhof — Beamsville Scott, Matthew, Sharon Ralph will be sadly missed by his two brothers and three sisters in the Netherlands and one sister in Guelph. Predeceased by one brother. Correspondence address: 19 Whittaker Ave., Grimsby, ON L3M 3J2		Obituaries continued...

Classified

Obituaries	Teachers	Teachers	Teachers	Teachers	
"Teach us to number our days aright, that we may gain a heart of wisdom" (Ps. 90: 12). Suddenly, on Friday morning, Dec. 27, 1991, the Lord took to be with him forever, our beloved mother and grandmother, TRIJNTJE SCHUURMAN—OOSTERVELD at the age of 80 years. So soon after the passing of her husband Derk Schuurman, Oct. 20, 1991. Hamilton, Ont. John Schuurman & Nellie Schuurman-Groenewegen — Willowdale, Ont. Derek & Carine Peter, Timothy Daniel, Christopher Renee Vander Boom-Schuurman & Theo Vander Boom, Indianapolis, IN Teresa, Mark, David, Karen Trudy Schuurman — Toronto, Ont. Correspondence address: 930 Willowdale Ave., Willowdale, ON M2M 3C1 On Jan. 9, 1992, the Lord called home our beloved father, grandfather and great-grandfather, JOHANNES SNOEIJER in his 91st year. 1 Cor. 13: 13. Dear father of: Tina & Ralph Tamming — Strathroy, Ont. Linda & John Van Vliet, Lethbridge, Alta. Harry & Gwen Snoeijer — Coaldale, Alta. Joke Op Deweegh — Assen, the Neth. 15 grandchildren and 27 great-grandchildren. Funeral service was held on Monday, Jan. 13, 1992, in Strathroy East, Chr. Ref. Church, Rev. J. Nutma officiating. Correspondence address: 175 Carroll St., Strathroy, On N7G 3P8 On Sunday Jan. 5, 1992, the Lord called home my beloved wife ELIZABETH TIMMERMAN—VAN LEEUWEN at the age of 59. Surviving is her husband Derk Timmerman of R.R. #1, Monkton, ON N0K 1P0, and her mother Neeltje Van Leeuwen, two brothers, Henk and Jim Van Leeuwen, two sisters, Gree Koetje and Coby Dekker, all of the Netherlands. Predeceased by her daughter Nelly Timmerman and son Pieter Timmerman.	LEDUC, Alta.: Covenant Chr. School has two potential openings for 1992/93: an upper elementary and a junior high position. Apply soon to this innovative and community-minded school. Send resumes to: Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7 Phone: (403) 986-8353 LONDON, Ont.: London Parental Christian School invites beginning and experienced teachers to apply for possible teaching positions at all elementary grade levels for September 1992. Teachers interested in a part-time position are also requested to apply. Please send resume and letter of application to Mr. Herb Goodhoofd, Principal LPCS, 202 Clarke Rd, London, ON N5W 5E4 We look forward to hearing from you. LONDON, Ont.: London District Chr. Secondary School invites applications for a Science/Math position, a possible English position and possibly other positions for the 1992/93 school year. Please send your letter of application, accompanied by a statement of faith, resume and references to: Mr. H. Kooy, Principal c/o LDCSS, 24 Braesyde Ave. London, ON N5W 1V3 MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to: T. Vroon, Principal Haney - Pitt Meadows Chr. School 121240-203rd. St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442 NANAIMO, B.C.: Nanaimo Chr. School is seeking applicants for a junior high teaching position to begin in September 1992. Join a growing interdenominational school community on beautiful Vancouver Island. Send resume to: Mr. Ben Hendricks, Principal c/o Nanaimo Chr. School 198 Holland Rd. Nanaimo, BC V9R 5K3 NEWMARKET, Ont.: Holland Marsh District Chr. School thanks the Lord for the need of a second Grade 2 teacher for 1992/93. If you are interested in this position please send your application to the principal: Mrs. C. Bootsma, HMDCS, R.R. #2, Newmarket, ON L3Y 4V9 For further information call: (416) 775-3701 RED DEER, Alta.: Red Deer Chr. School, because of expected enrolment increases, will need an additional teacher at the junior high level for the 1992-93 school year. We also have possible openings at the elementary level. Experienced and new teachers are welcome to apply. Applications and inquiries should be directed to: Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M1 Att. Mr. R. Duggan Phone: (403) 346-5795	PORT PERRY, Ont. : Scugog Christian School, an interdenominational school in Port Perry, Ont., invites applications for a Teacher and a Teaching Principal for the 1992/93 school year. Openings are in the primary and intermediate divisions. Please address all applications and inquiries to: Mrs. Peggy Michel 14080 Old Scugog Rd. Blackstock ON L0B 1B0 Tel. (416) 986-5262 PORT PERRY, Ont.: Scugog Chr. School invites applications for a Grade 4/5/6 combination position, due to maternity leave, for the period beginning March 1, 1992, to the end of the school year. Address all applications and inquiries to: Mrs. Peggy Michel, 14080 Old Scugog Rd., Blackstock, ON L0B 1B0, Phone: (416) 986-5262 SURREY, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrollment, we are looking for teachers with a combination of teaching areas in French, physical science, physical education. We are also in need of an intermediate humanities teacher with elementary experience or training. Applicants should send resume to the Principal: Al Boerema, Fraser Valley Chr. High School 15353-92 Ave., Surrey, BC V3R 1C3 Phone: (604) 581-1033 VANCOUVER, B.C.: Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 8, is planning to expand their junior high program and will require a Grade 9 teacher for the 1992/93 school year. Persons with a strong Math/Sciences background in education with interest in teaching P.E., Art or Computer, are invited to apply. Please direct enquiries to: Ellen Visser Junior High Program Co-ordinator Vancouver Christian School 3496 Mons Dr. Vancouver BC V5M 3E6 We will also require a full-time Kindergarten teacher beginning in mid-March, 1992 and a full-time Grade 4 teacher beginning in late March, 1992. Please direct enquiries regarding these positions to Ron Donkersloot, Principal, at the address above. WILLIAMSBURG, Ont.: Timothy Chr. School (Canada) is in need of a principal/teacher (current principal is retiring) commencing with the 1992/93 school year for its elementary school (K-8). Interested applicants should send a letter of application and a resume by Feb. 1, 1992, to: TCS Search Committee c/o Cora Beking, R.R. #1 Oxford Station, ON K0G 1T0 Phone: (613) 258-5396 WOODSTOCK, Ont.: John Knox Chr. School. We are inviting letters of application and resumes for a possible opening in the intermediate division for the 1992/93 school year. Experience and strength in Science and/or French would be an asset. Please contact: Henry Tuininga, Principal 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8 Tel. (519) 539-1492	 Join a dynamic, rapidly expanding, interdenominational Christian School System of nearly 1,000 students K-12 that operates from three separate campuses. Abbotsford Christian School invites applications from teachers certifiable in B.C. for the following <i>new</i> positions for September 1992. CLAYBURN HILLS CAMPUS (K-7) and HERITAGE CAMPUS (K-7). Each campus approx. 400 students. <i>Primary - 2, 3</i> <i>Intermediate - 6</i> <i>Learning Assistance</i> SECONDARY CAMPUS (8-12) Approximately 275 students. Two positions in combination of: <i>Math</i> <i>Junior High Science</i> <i>Humanities</i> Send applications, resume and references to: Henry Contant, Principal Lloyd Den Boer, Principal Abbotsford Christian School Clayburn Hills Campus Box 280 Abbotsford, BC V2S 4N8 (604) 850-2594 Fax: 859-9995 Dwight Moodie, Principal Abbotsford Christian School Secondary Campus Box 157 Abbotsford, BC V2S 4N8 (604) 850-5342 Fax: 859-2240	Ottawa Christian School through anticipated restructuring and expected vacancies is interested in 4 full-time teachers and 1 part-time teacher for 1992-93. The positions are: 1 <i>Primary (Grade 3)</i> 1 <i>Junior (Grade 4 or 5)</i> 2 <i>Senior Elementary</i> and 1 <i>French Specialist</i> Many combinations of subjects are possible among the Senior and French Teachers. Send resume to: Wm. Van Dyke, Principal Ottawa Christian School 2191 Benjamin Avenue, Ottawa, ON K2A 1P6 or Fax to 1-613-828-3022	WILLOWDALE CHRISTIAN SCHOOL has a definite opening for a TEACHER at the Junior/Intermediate level and possible openings at the Primary level. Interested persons should send their c.v. and references to: Rick Nonnekes, Principal Willowdale Christian School 60 Hilda Ave., North York, ON M2M 1V5 HELP WANTED ADS ON NEXT PAGE...

Classified/Events

Help Wanted

ECE GRADUATE NEEDED

An ECE graduate is required for Rehoboth Christian Nursery School that operates three mornings per week. Required to start March 1, 1992 to cover a maternity leave with the possibility of becoming a permanent position. For further information please phone Edith Van Der Boom at (416) 251-3986 or forward resume to:

Edith Van Der Boom
51 Edgecroft Road
Etobicoke, ON
M8Z 2B9

The Christian Labour Association of Canada (CLAC) has at least one vacancy for the position of

Representative Trainee

in Western Canada (location in B.C. or Alberta). We invite applications from persons who are interested in a career in labour relations, have the ability to work independently and deal with people, possess good verbal and written communication skills, and have an understanding of how to apply Christian principles to the workplace. All applications will be held in confidence. CLAC offers a very competitive salary and benefit package. Direct inquiries and applications to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive,
Mississauga, ON L4W 1N6
Tel. (416) 670-7383 Fax: (416) 670-8416

Dordt College Openings

Administrative Positions

Registrar: Responsibilities include planning, organizing, and managing a computer-based information system for student registration and records. Preference given to candidates with graduate degree and postsecondary academic experience as faculty member or administrator.

Admissions Counselor: Make recruitment contacts with prospective students and their parents. Applicants must have strong marketing and interpersonal skills and a firm commitment to the mission of the college. Some work experience preferred.

Faculty Positions

Agriculture: Instructor with responsibilities for teaching and farm operation at the 160-acre Agriculture Stewardship Center. Desired qualifications: farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.

Psychology: One-year or first-semester position. Teaching responsibilities will be in general and experimental psychology. Doctorate preferred.

Theatre Arts: One or possibly two openings. One position, for 1992-93 only, involves directing two mainstage shows and teaching two courses per semester. There is the possibility of a tenure-track position in the area of scene design and technical directing. This position requires teaching at least one course per semester. Teaching assignments will be made from courses in introduction to theatre, directing, theatre history, dramatic literature, and creative dramatics. Doctorate preferred.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and who have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.

For faculty and registrar positions, send letter of interest, resume, and graduate transcripts to Dr. Rockne McCarthy, V.P. for Academic Affairs, at the address below. Applicants for admissions counselor send letter of application and resume to Lyle A. Gritters, V.P. for College Advancement, at the address below.



DORDT COLLEGE
Sioux Center, Iowa 51250-1697
Ph: 712-722-3771
FAX: 712-722-1198

Dordt College strongly encourages applications from women, minorities, and disabled persons.

Calendar of Events

- Jan. 25** Concert by Jan Overduin, organ, and Eric Schultz, trumpet, at 8 p.m., St. Paul's Presb. Church, Port Hope, Ont.

Jan. 25 Pioneer Clubs Leadership Conference, 9 a.m. - 4 p.m., Community Pentecostal Church, Orleans, Ont. Call (416) 681-2883.

Jan. 27-Feb. 8 CSS's Harry Houtman plans to be in Alberta.

Feb. 4 & 5 Christian Counselling Services-sponsored public evenings with Henri J.M. Nouwen, at 7:30 p.m., Hart House Theatre, U. of T., Toronto, Ont. Father Nouwen, well-known author and speaker, will speak on "A time to mourn, a time to dance: a celebration of the Spirit in healing." This CCS celebration of its 25th anniversary will include music and conclude with a party. For tickets (\$15), call (416) 489-3350.

Feb. 1 Pioneer Clubs Leadership Conference, 9 a.m. - 4 p.m., Western Community Baptist Church, Victoria, B.C. Call (416) 681-2883.

Feb. 6 Public forum on "Aboriginal spirituality, land and stewardship." Speakers: Gordon Peters and Stan McKay. At 8 p.m., Ewart Angus Hall 1A1, McMaster University, Hamilton, Ont. Admission free.

Feb. 8 Pioneer Clubs Leadership Conference, 9 a.m. - 4 p.m., Parkview Fellowship Baptist Church, Halifax, N.S. Call (416) 681-2883.

Feb. 14-16 "Serving Christ in the Nineties III" conference at Bolton Conference Centre, Bolton, Ont. Keynote speaker: Dr. N. Wolterstorff on "Flourishing in Community." For info. call (416) 825-3578.
- Feb. 18-19** Public lectures by Dr. Heiko Oberman at the ICS, Toronto, Ont. Feb. 18: 3:30 p.m. and 8 p.m.; Feb. 19: 4 p.m. Call (416) 979-2331.

Feb. 20 Public forum on "Aboriginal rights, the responsibility of government?" Speakers: John Olthuis and Peter Hamel. At 8 p.m., Ewart Angus Hall 1A1, McMaster University, Hamilton, Ont. Admission free.

Feb. 20-29 Students of LDCH, London, Ont., present an adaption of "Anne of Green Gables." At 8 p.m., on Feb. 20, 21, 27, 28 and 29.

Feb. 23 City-wide hymn-sing, 8 p.m., First CRC, Sarnia, Ont.

Feb. 28-March 1 Salem Marriage Enrichment Weekend, with leaders Herman & Betty Vanderburg. At Mount Carmel Spiritual Centre, Niagara Falls, Ont. For info. call Salem at (416) 528-0353.

March 12 Public forum on "The new world order — justice in international relations." Speakers: Doug Roche and David Koyzis. At 8 p.m., Ewart Angus Hall 1A1, McMaster University, Hamilton, Ont. Admission free.

March 13 Piano recital by Fred De Haan, at 8 p.m., Redeemer College, Ancaster, Ont.

Church news
Christian Reformed Church

Calls received

— to Grace, Welland, Ont., Rev. John W. Jongsma of Second, Sarnia, Ont.

Date change

— Classis meeting Classis Chatham has been rescheduled for February 11 at Good News CRC, London, Ont.

Address change

— Rev. Harry Vriend, 56 Nootka Road, Leduc, Alta. T9E 4J6. Effective immediately.

NEEDED: A YOUTH PASTOR

First Chr. Ref. Church, Abbotsford, B.C., is looking for a youth pastor (ordained/unordained) to strengthen and coordinate the congregation's ministry to and with youth. Church profile and job description available.

Please send resumes and inquiries to: Search Committee, Abbotsford 1st CRC, P.O. Box 485, Abbotsford, BC V2S 5Z5 or contact R. Vanderwal at (604) 823-6342.

Weekly puzzle

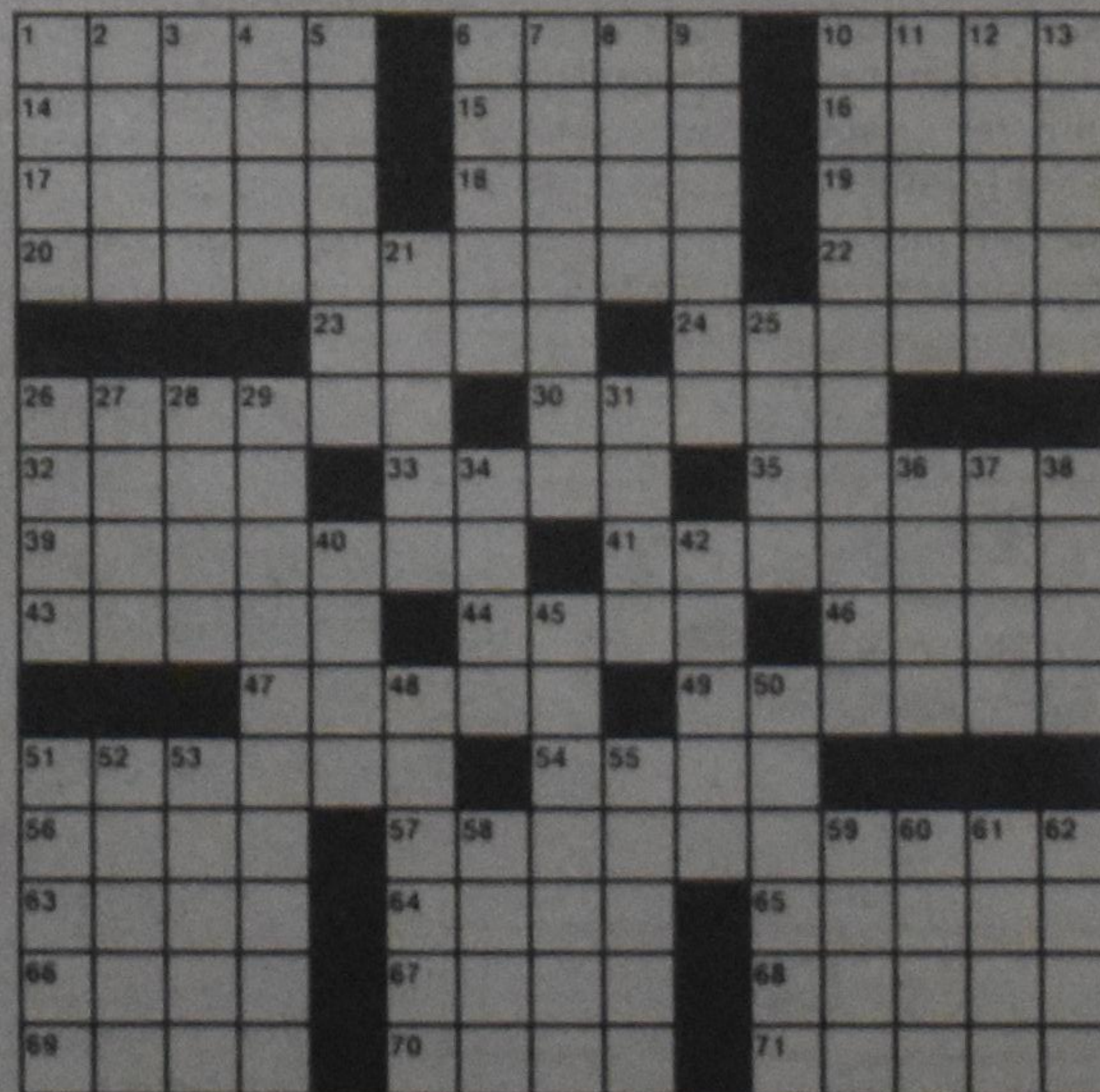
by Alvin L. Becker

ACROSS

- 1 Large number
- 6 Particle
- 10 Attack bitterly
- 14 Namely
- 15 007 nemesis
- 16 Feudal slave
- 17 Mimicry
- 18 Info
- 19 Scorch
- 20 Salvation
- 22 MX
- 23 Age or Curtain start
- 24 Absolute rule
- 26 Expensive
- 30 Down from a duck
- 32 Mother of Apollo
- 33 Kiwi
- 35 Wreck completely
- 39 Another
- 41 Former Fr. province
- 43 Beat
- 44 Ivan e.g.
- 46 At a distance
- 47 Downs or salts
- 49 Maltreat
- 51 Small
- 54 Ancient Gr. theaters
- 56 Conflicts
- 57 Atones
- 63 Diva's song
- 64 Composer Jacques
- 65 Loiter
- 66 "— a Song Go...
- 67 Fabled meanie
- 68 Omit a syllable
- 69 Wall St. gp.
- 70 Red ink item
- 71 Specialized techniques

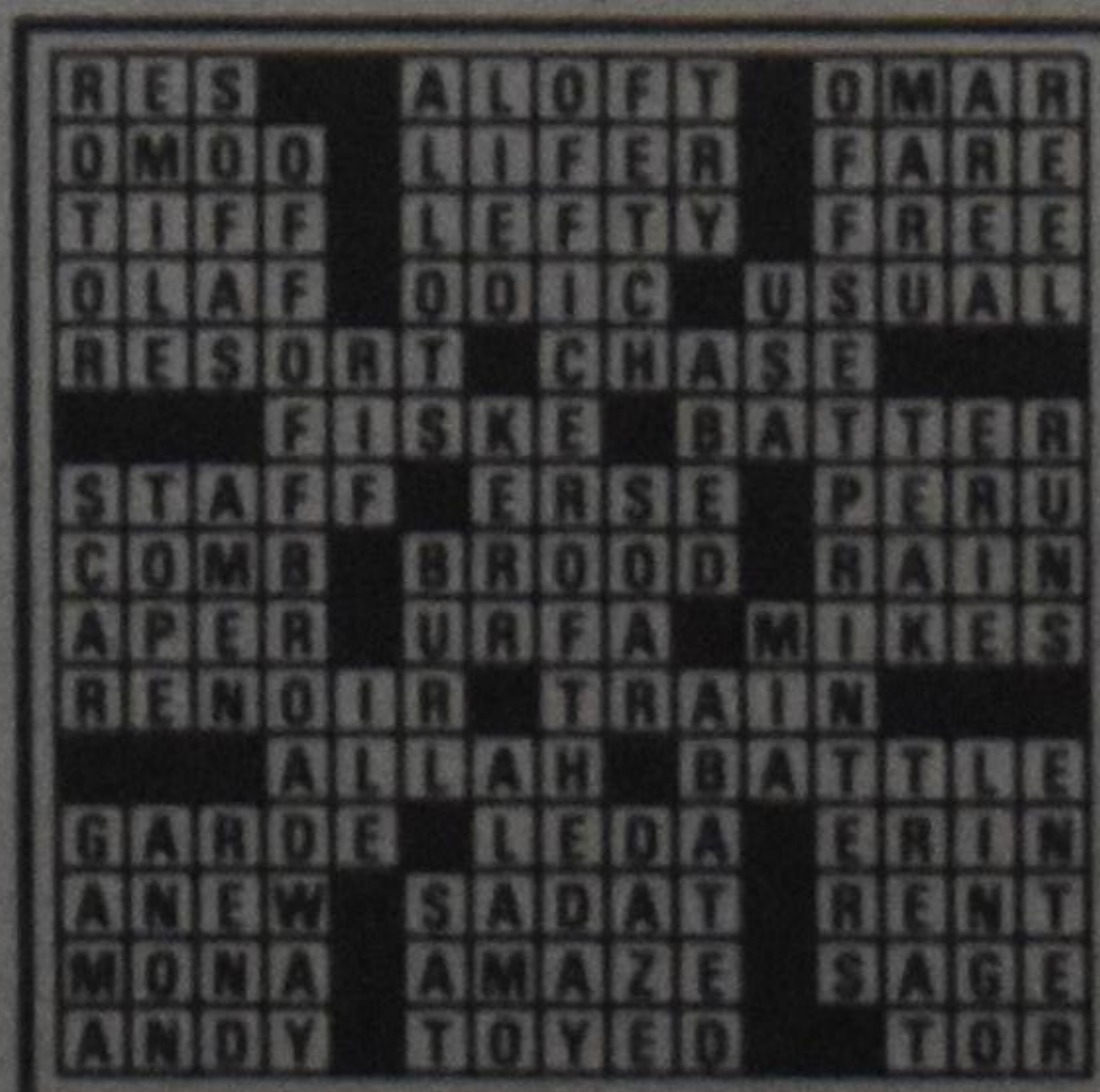
DOWN

- 1 Play the lead
- 2 Contend
- 3 Inspired with reverence
- 4 Dreadful
- 5 Obstruct
- 6 Make larger
- 7 Learner
- 8 Aware
- 9 Gripe
- 10 Given in return
- 11 "For want of —"
- 12 "Bombs bursting —"
- 13 A Brown of song
- 21 Comic Richard
- 25 She nine
- 26 Scam
- 27 M. Lacoste
- 28 News bit
- 29 Reimburse
- 31 Swenson of "Benson"
- 34 Nay from Bush
- 36 Soy spread
- 37 Literary collections
- 38 Harp kin
- 40 Sorry!
- 42 Zodiac sign
- 45 Stag parties
- 48 Logo
- 50 Estee of cosmetics



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Last week's puzzle



- 51 Samuel Clemens
- 52 Betimes
- 53 Lake tribesmen
- 55 Removes in printing
- 58 Jason's ship
- 59 — Alto
- 60 Marked by disrespect
- 61 Ye — Shoppe
- 62 Certain breads

Books

Robert VanderVennen, page editor

Missionary nurse in faraway lands



Grace in the Gulf, by Jeanette Boersma, with David DeGroot. Grand Rapids: Eerdmans, 1991. ISBN 0-8028-0603-1. Softcover, 296 pp., \$21.95. Reviewed by Robert VanderVennen.

This book is the autobiography of Jeanette Boersma, a dedicated single

woman who served for 42 years as a missionary nurse for the Reformed Church in America in Iraq and Oman. It is the 20th volume in a historical series published by Eerdmans for the Reformed Church in America. Jeanette grew up in a godly Christian immigrant family in the southwest suburbs of Chicago, in Mt. Greenwood. She felt a special call to mission service and was one of the first students at the Reformed Bible College, after her nursing training. With the support of her family and her church, Jeanette went as a missionary nurse to the Reformed Church field in Iraq in 1944. In the 1950s the revolution in Iraq forced her to relocate to a mission hospital in the sultanate of Oman. She served in the difficult Muslim mission work opened up by the Zwemers. By all accounts, from her own testimony and that of others, she gave herself unstintingly, "with very

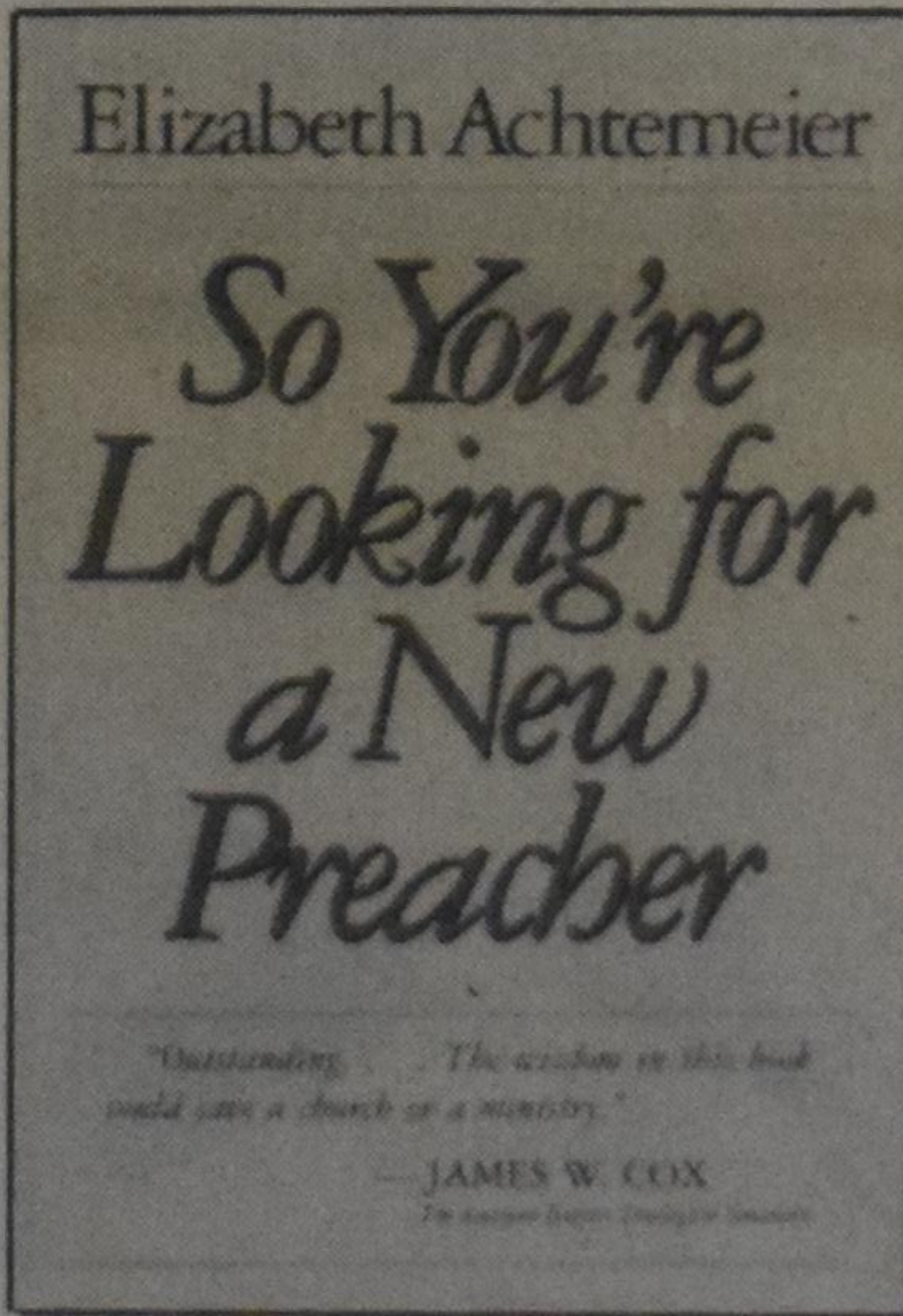
personal loving care," as a co-worker put it. She learned Arabic and loved the people she served. She supervised nursing in the hospitals where she worked, chiefly in Muscat, and was especially active in the delivery of babies. Jeanette regularly led Bible studies and worship. She lived close to the Lord in her ministry, was constant in Bible study and prayer. Like the Omani people she believed that at times evil spirits troubled people, and she was not afraid to drive them out. She claimed her singleness as a gift of God which permitted her to work at times when people with families could not be free. This valuable book is more than a personal testimony. It is also an important account of the history of faithful mission work close to people of the Reformed Church for many years.

How to look for a new preacher

So You're Looking for a New Preacher, by Elizabeth Achtemeier. Grand Rapids: Eerdmans, 1991. ISBN 0-8028-0596-5. Softcover, 62 pp., \$7.75. Reviewed by Robert VanderVennen.

Whether you're looking for a new pastor or not, this is a splendid book on what makes a good preacher. It's true that being a pastor involves much more than preaching, but preaching leads the way and reaches more members of the congregation more often than anything else the pastor does. Your search committee for a new pastor will work with enthusiasm, but its members may never really have thought about what makes good preaching. The author teaches

preaching and writes most helpfully about what to listen for and how to talk with a prospective pastor. Preaching is a "means of grace," says Achtemeier, which means that it is more than giving information, good ideas and inspiration. Preaching must be formed by the Bible and related to our lives. In preaching we must be under the authority of the biblical text. Who is God for the preacher, and who does he consider the Holy Spirit to be? I'd love to give a detailed summary of the book. But you had better read it for yourself, especially if you are on a search committee for a new pastor. It should be read along with the helpful manual by Rev. Louis Tamminga, "A New Pastor for Greenville: A Manual for



Calling a Pastor in the Christian Reformed Church." Pastors should buy and read this book, too, maybe once a year as an inspiration and measuring stick. A copy should be in every church library and council's resource shelf.

Bible study in the book of Revelations

A Series of Outlines on the Revelation to John, by Rev. L. Selles. London, Ont.: Inter-League Publication Board. Revised ed. Reviewed by Hilda Roukema, Bible teacher at Toronto District Christian High School.

This two-volume series of outlines on the Revelation to John was written by Rev. L. Selles, professor emeritus of New Testament at the Theological College of the Canadian Reformed Churches. It was printed in 1965 and revised in 1989-90 by the Inter-League Publication Board, an organization established by the Canadian Reformed men's, women's and young peoples'

societies. The board has "the mandate to provide the societies with Reformed Bible Study aids" (1988 Yearbook, Canadian and American Reformed Churches, p. 99). The organization of each outline (40 in total) is simple and straightforward. The author gives a brief explanation of a given section, paragraph or pericope, after which he involves the reader by asking a number of questions about or relating to the material just discussed. The explanatory notes include valuable background information to the passage in question, cross-references to other Bible books, especially the Old Testament, and interpretative

comments and suggestions which will increase the reader's insight into the Word of God, thus making the Scriptures more relevant and alive. Likewise, the questions are not restricted to the passage in Revelation but also involve a wide range of Scripture passages and topics, including the *Heidelberg Catechism* and *Belgic Confession*. For anyone interested in delving into the mystery of "what if and what must soon take place," these outlines would serve as a good resource, especially for members of the Reformed community.



Friends of God
Wayne Brouwer

Postcards from the edge (1)

"Some wandered in desert wastelands...; some sat in darkness...; some became fools through their rebellious ways...; others went out on the sea in ships..." (Ps. 107: 4, 10, 17, 23). A few years back, Hollywood star Carrie Fisher penned a book she called *Postcards from the Edge*. It was a collection of scenes from her life that showed just how close she came to losing everything: family, health, friends, sanity. The stories were like "postcards," just a few snippets of information from tumultuous and often tragic times. And they came "from the edge," from moments of quiet desperation or loud shouting rage when her world fell apart. That's a good way to think of Psalm 107 as well. Four picture postcards from the edge of destruction.

Postcard #1: a picture of refuge (vss. 4-9)

The first one shows a vast desert. The sun is merciless, the sands shimmer with heat. Only a single scraggly bush casts a shadow, but even a lizard couldn't hide under it. Down in the left corner you see a man stagger. He'd like to carry his child but he doesn't have the strength. A woman stumbles along and you want to reach out your arms to catch her as she falls. Your tongue starts wetting your lips and watching their thin faces; you feel your stomach churning. But just when you want to turn your head away your eyes are caught by something you hadn't noticed before: on the upper right side, half hidden by the last sand dune, there's the green of trees and the blue of fresh water, the bustle of city life and the smells of barbecued chicken. If they can only make it over this ridge, if they can only hang on a moment longer, if they can just take another step they will be safe! You realize suddenly that you're praying: "God! Help them! Let them make it! And then it strikes you: you didn't notice it before, but the lines in the sand and the shape of the hills forms a giant hand. They don't see it but from your perspective it's clear. And you know what it is: the Hand of God! Helping, holding, supporting, assisting them! They're going to make it!

Postcard #2: a picture of release (vss. 10-22)

Here comes the next "postcard from the edge." You almost gag when you first see it. Something inside tells you that you've seen this picture before. Wasn't it in *Life* magazine just after World War II? This is Dachau. It's Auschwitz. It's Buchenwald. Prisoners lined up at the fences. Scarecrows of sticks and bones, tattered rags flapping against rib cages. All the colours are gray: the blue sky is gray; the green grass is gray; the brown wood buildings are gray; the black smoke from the furnaces is gray; the pink human flesh is gray; the sunken eyes stare out gray and lifeless. On the far right, fat soldiers smash in a man's face because he stumbles as he works in the fields. On the left, gray-white lime tries to hide the stench of a thousand corpses rotting in a huge pit. Your stomach turns. Where's the restroom? But you can't tear your eyes from the faces of the children. And then it hits you! Something you didn't see before! The gray-white clouds above are parting, and in their shapes you can see the Hand of God! He's reaching down from heaven! And the little light of the sun, now peeping between the clouds, begins to eat away at the gray with its brightness! The children can't see it. They don't have your vantage point. But they're going to make it! Help is on the way! (continued next week...)

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